

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

3

Vol. XXXIV.

January, 1942

No. 9

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein of America; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis, Mo.

OURS A TWOFOLD OBLIGATION

HOWEVER suddenly the crisis, which the nation faces since the attack on our dependencies in the Pacific Ocean, may have manifested itself, it was but the result of events which have their roots in the policies of western nations, long pursued. The pitiable part of the story is, we attained the stature of a world power fronting on two oceans but neglected to educate the people for the tasks and obligations incurred by planting the flag on territories far beyond the confines of continental United States.

Outside of the Army and Navy, few men were concerned with the strategical and defense problems that were ours since the occupation of Hawaii, the Philippines, Guam and Samoa. Pacifists, women's clubs, professional politicians swimming with the stream dictated a policy which resulted in the state of unpreparedness, so vehemently discussed the past eighteen months. To make matters worse, the press of the country neglected to explain consistently and intelligently the ramifications of international problems and our position in the Pacific ocean. Partyism did the rest to blind the people to the tremendous responsibilities attached to our place and status in a changing world.

It is not our intention to recriminate; these remarks have only one purpose, to clarify what must appear a strange situation to those who had not anticipated the attacks on our oversea possessions. What has occurred permits of no alternative but that of engaging wholeheartedly in the defense of our country by co-operating with the efforts of the Federal Government to perform its difficult duties. Its is the responsibility for the conduct of the war; we know it to be our obligation to observe more faithfully than ever the injunctions of St. Paul regarding the Christian's attitude toward public authority. But it is not as if we remembered merely the great Apostle's words: "He that resisteth the power [of public authority] resisteth the ordinance of God." Before all we are guided by the admonition: "Wherefore be subject of necessity: not only for wrath but also for conscience' sake" (Rom. XIII, 2, 5). Because obedience to public authority and love of country are moral obligations, Catholics will do

more than merely grant them passive obedience and observance. Leo XIII reminds us of the "grand testimony," contained in Tertullian's letter to Diognetus, that the Christians of those days were accustomed to be "not merely obedient to the laws, but spontaneously do more than the laws require of them and do everything more perfectly. *The Christians obey the ordained laws and excel the laws by the manner of their behavior*" (italics as in original Latin version of the encyclical, *Diuturnum illud*).

It will ever remain true: it is easier to begin a war than to end it. Nevertheless the present world-wide war, although it may assume the nature of both a protracted and desultory struggle, must some day come to a close. Possibly the influence of discontented masses the world over may bring about the end, or the exhaustion of a number of parties engaged in the struggle may force a halt. But something men will call "peace" must be established some day. After that the international situation may at first appear to be tolerably satisfactory; but few people anywhere will be able to enjoy true domestic peace. The "great social question," on which Bishop Ketteler preached a series of sermons in the cathedral of Mainz during Advent in 1848, is still with us, and in an aggravated form at that. Despite serious and well-meaning efforts, intended largely to ameliorate the condition of wage workers and to facilitate minor reforms, nothing of a fundamental nature has been accomplished. Society has not been reformed; society is still sick, because efforts at reform have been so largely directed at symptoms and not at the root of the evils of a moral, social, and economic nature, the result of false principles put into practice.

The "reformation of institutions and morals," stressed by Pius XI in *Quadragesimo anno*, remains an obligation not to be lost sight of even while the nation is at war. Farseeing statesmen know they dare not forget the coming of age of the masses, who are imbued with the thought of a new order in society and State, one which promises to fulfill their aspirations. Russia has taught the world one thing: the dictatorship of the proletariat can be realized even though Communism may remain unobtainable

and must be replaced by State Capitalism. Expecting everything from the State, the mass is willing to concede to the State the fullest measure of power possible, unconscious evidently of the likelihood that Leviathan may crush it in the end. Unfortunately, post-war conditions of an economic nature may force the State to proceed still farther in the direction indicated, because discontent with existing conditions may have been aggravated by policies pursued in recent years. It was last March so important a journal as the *Statist* of London declared: "Economically we are doing all we can to make recovery difficult, and in certain directions to ensure as far as possible a fall in the standard of living of all classes of the community." What is here said with particular reference to England fits our case as well, we believe. In fact, the nation will be obliged to face a problem of unparalleled magnitude after peace shall have been established.

Giving consideration to what would happen, should things be left to work themselves out after the war, the National Resources Planning Board, appointed by President Roosevelt, poses these questions: "What happens to the demobilized workers and their families? Will they be without work? Will they stop producing? Will the national income drop fifteen billion dollars or so as soon as pent-up demands are met? Will the succeeding drop in consumption throw others out of work, and reduce national production and income another ten to twenty billion dollars? If so, we shall be back again in the valley of the depression, and a terrific new strain will be thrown on our whole system of political, social, and economic life" (After Defense What? Wash., Gov't Ptg. Office, 1941, p. 6).

But by no means on these alone. The character, the morality, and the spiritual life of the American people would be deeply and injuriously scarred should the things referred to come to pass. The patience of the victims of this "New Disorder" might yield to temptations, which the masses have so long withstood, should the expectations nurtured by those, who would make Democracy a good provider of the peoples' needs, appear hopeless. As our Holy Father said in the Radio Discourse broadcast to the world last June: "Before such an accumulation of evils, of obstacles to virtue, of disaster, of trials of every kind, it appears that man's mind and judgment seems to stray and to become confused . . ."

Love of God, love of our neighbor, love of country impel us, therefore, to consider well both the duties imposed upon us by the present national crisis and the obligation to rebuild society. Catholics, while they lend their aid to the efforts of the nation to terminate the war successfully, must not neglect to labor for whatever promises to establish and increase internal peace. For what would it profit the American people to vanquish their foes on land,

on the sea and in the air, while here at home the ideals of social justice and social charity were lost sight of? In this case greed and the lust for power would continue to array class against class and in the end the economic and social conditions we have deplored would appear even in a more aggravated form. If, while we cheered our conquering hosts, maldistribution of wealth were to continue and injustice condoned, and corruption of public and private morals permitted to increase, the danger of society disintegrating might prove inevitable.

Let individuals and nations unite, says Pius XI in the Encyclical "The Sacred Heart of Jesus in the Present Distress of the Human Race," "even at the cost of heavy sacrifices, to save themselves and mankind." "But," he continues, "let all also loyally and heartily concur, who still believe in God and adore Him, in order to ward off from mankind the great danger that threatens all alike." Our nation among others, because we too have, to use the same Pope's words once more, "polluted and closed the sources of those ancient traditions which, based on Faith in God and fidelity to His law, secured the true progress of nations."

Let those, who may believe these warnings do not pertain to us, read with the attention a papal encyclical deserves *Sertum laetitiae*, addressed to the Church in our country. Likewise the Pastorals of the American Hierarchy, beseeching the faithful to concern themselves with the things that are God's, the spiritual and material welfare of their fellowmen, and the common good. Finally, there is the counsel, contained in the closing words of our Holy Father's Pentecostal address of last year:

"Keep burning the noble flame of a brotherly social spirit, which fifty years ago was rekindled in the hearts of your fathers by the luminous torch of Leo XIII."

F. P. KENKEL

Economics has tended increasingly to transform itself into the science of welfare through wealth as opposed to the science of wealth through money. Even Marshall, in the evening of his life, had not abandoned the hope that economics would one day turn itself into a social science. Keynes and a host of other economists, American and continental, have veered round to the view that it is impossible to construct an isolated economic science. There are other economists, like Professor Robbins, who, after a weary progress through the high-ways and by-paths of all economic regions including its border-lands, came to the regrettable conclusion that there is an organic and irreconcilable conflict between economics as a "fruit-bearing" and "light-bearing" study. But on the whole, the tendency is unmistakable: to consider economics as a social study.

PROF. A. CORREIA-FERNENDES

ON "DEMOCRACY OR ANARCHY?"

(Concluded)

UNDER P.R., of course, when a man needs only five percent of the votes to get himself elected (as has been pointed out), he may be the exponent of one particular group element only and yet succeed; he no longer has to appeal to a cross section of all the voters in a community. Minority groups of all kinds, radical ones in particular, will avail themselves of this privilege, and minorities of the Communist and Nazi type more than all others. The supporter of P.R., if he has ever looked at the statistical facts of the matter, will admit¹⁾ this but add: What of it? Are not the effects of P.R. confined to bringing into the open what existed before?

In reply it must be said that if it is true that "nothing succeeds like success," it is also true that nothing fails like failure. Give the radicals a foothold in our legislative bodies and they will know how to use it. They will not come for the purpose of taking part in orderly deliberation and to submit to democratic decision. Instead, they will use their power (for the details see pp. 24-30 and pp. 227-31 of my book²⁾) to undermine these bodies from within, both by discrediting them and by making the functioning of moderate majority government impossible. Let a time come like the world economic crisis, when people are angry and the "protest vote" is large, and the radicals will grow by leaps and bounds. By the same token, if under the majority system they fail, they may fail completely. There can be no shred of doubt (for the figures, see pp. 226-7) that under a majority system the Nazi party would not have obtained one single seat between at least the elections of December, 1924, and September, 1930. If the business of radicalism did not pay, even Hitler might have given it up and returned to his trade of house painter. Certainly the voters would not have cared for a party on which they were wasting their votes, and the same applies to such donors of money as Fritz Thyssen who were not the type of people to bet on a losing horse.

Before we proceed it is necessary to discuss an objection which, since the executive secre-

1) Messrs. Hoag and Hallett, the leading American supporters of P.R., have this to say: "In Germany in the P.R. election of May 4, 1924, the New Freedom Party of General Ludendorff (Hitler's Nazis) which could scarcely have made a creditable showing under a majority system, elected 32 members to the Reichstag. In the same election the larger Communist minority elected 62." (Hoag and Hallett, "Proportional Representation," p. 134.) The elections of May, 1924, represent the high water mark of radicalism in Germany during the 1920's. If both Nazis and Communists would have failed at that time under a majority system, they could not have succeeded in gaining seats at any other time during this period.

2) Hermens, F. A. Democracy or Anarchy? A Study of Proportional Representation. University of Notre Dame, 1941.

tary of the P.R. League has raised it against the present writer, has been taken up by the former's followers in chorus, namely, that the above argument is based upon a "philosophy of unity through compulsion (which) is strangely akin to totalitarianism."³⁾ It is strange that this charge is made in a country which has used a system of voting based upon such a "philosophy" for more than a century and a half, with the only result that civil liberty and the rights of minorities have been infinitely better protected here than in most of the P.R. countries. It is perhaps less strange that this argument is but a veil with which dialectical charity obscures the essentially undemocratic character of P.R. itself.

The theory here propounded has its roots in the distinction which the French Socialist, Victor Considérant, made between "deliberation" and "decision." All elements in a population, Considérant says, must be represented in a parliament in proportion to their strength, in order to ensure "complete deliberation." After this has been done, majority rule must apply, because otherwise the parliament can not reach a decision. This implies, of course, that both deliberation and decision are not to be made by the people themselves (who, under a two-party system, will directly elect their government), but by their elected "representatives." Certainly this is not democratic government. In the end it may mean no government at all. When enough members of radical groups enter a parliament to make a democratic government impossible, a state of near anarchy will result, as happened in Germany in 1932. Needless to say, since anarchy is not a workable state of society, one minority will soon step in, take over the government, crush all opposition and establish a dictatorship.

So much for theory. It is impossible to trace in this article the trail of woe which the practical application of P.R. has left in its wake. The interested reader will refer to my book for the details. In country after country it was fully predicted that P.R. would lead to the ruin of free government; it was adopted nevertheless, and again and again the worst pessimism was proved correct. In Italy "parliamentary paralysis" was complete in a little more than two years. Serious, and in the end fatal, difficulties developed in Poland and the Baltic States. Then came Hitler's victory, soon followed by democratic disintegration in Austria. In other countries the disintegrating effects of P.R. were less glaring, but often both substantial nationally and detrimental internationally, as was the case in Belgium. Worse things would have happened had not the effects of the P.R. dose been reduced by destroying much of its "proportionality," as was done in particu-

3) George H. Hallett, Jr., in a letter to the Editor of the *New York Times*, Aug. 7, 1941. See also his article in *Social Research*, Sept., 1939, p. 416, and my reply in same issue, pp. 423-4.

lar in Ireland. Nevertheless, any detailed investigation of the effects of P.R. in Ireland would have to conclude with a remark made by Professor James Hogan in a letter to the Editor of the *Irish Times*: "We can thank our lucky stars that Proportional Representation did not get the chance of plunging the country into Mexican politics, perhaps for a generation."

The case for P.R. is no better for city than for national government. In municipalities the basic issue, as the one scientific study of the city manager plan which has been published to date⁴⁾ has put it, is between good government and bad government, and, as the late Newton D. Baker said: "the community is not divided proportionally on that subject." All we need for good government is a majority of the voters who are willing to fight for it. If we have such a majority we do not need P.R.; if we don't have it P.R. will admittedly do no good.

These few considerations warrant the opinion of Mr. Baker that "If proportional representation is an instrument plainly not adapted to the end for which it is used, then there is no merit in the argument that 'it should be given a chance.' One would not spend a year experimenting to see whether his digestion could be improved by eating soup with a fork." (Mr. Baker's statement should be read in full; see pp. 230-40). Still, there have been a few cities which did experiment to see whether "digestion could be improved." Ashtabula, Ohio, was the first of them, and when in 1929 the voters of this city got ready to abolish it, the *Ashtabula Star Beacon* published an editorial (pp. 366-7) describing in detail how the various racial groups of that city invaded its council and paralyzed its work. This editorial, which deals with actual developments, is so systematic that it could form a part of a text book analysis of the theoretical implications of P.R.

The same applies to a front page editorial in the *Cincinnati Enquirer* (June 4, 1939), which also points to the promotion of groups by P.R., adding by way of illustration: "It is clearly apparent that if there were 20,000 Hindu voters in Cincinnati they could elect a representative of their race to the Council just because he is a Hindu and without reference to other necessary qualifications." And if we look at the experience of New York, there is one fact that emerges clearly and unequivocally (in addition to many other facts, some of them rather humorous, others both humorous and costly for the voters of the city, pp. 395-415): The reform movement has obtained its successes exclusive-

ly in elections held under the plurality system; it has to this day failed to gain control of the P.R. council. In other words, if New York were governed under P.R. (as would be the case if the council-manager plan applied), Tammany would still be in the possession of the city's power and patronage! This makes it easy enough to understand why the *Daily News*, after favoring P.R. before it was adopted, turned sharply around when the result of the first P.R. count became known. This paper concluded: "P.R. is a flop here."

Why has not all this led to the rejection of P.R.? So far as the confirmed supporters of that system are concerned, we can again only agree with the *Daily News* that "It's their story and they are going to stick to it." If this is bad enough it is worse that they have the power to make others "stick" with them. The American P.R. movement, unable to get anywhere under its own flag, has managed to take over the official reform movement in this country; since 1932 the P.R. League has operated as a Department of the National Municipal League. Thus all the moral and material power of this organization has been thrown behind P.R. One of the results has been that in its publications the League has found ample space for the case for P.R. although the arguments against its principle, or, for that matter, against the peculiarities of the Hare system (canonized as "the best system of P.R." while actually being the worst, pp. 47-50) have been excluded. Such procedure has its advantages; it is comparable to a football team which orders its opponents off the field and then scores one touchdown after the other . . .

Important though the issue of P.R. in local government may be, it is overshadowed by the vast significance of P.R. in relation to the present European conflict. Hitler has many material reserves left, but no moral ones. Unless the Allies come to his assistance by threatening the German people with a peace worse than Versailles (as some of them have done) it will be inevitable that any substantial military setback, or even a prolonged stalemate, if it is combined with casualties such as the German armies suffered before Verdun, will make his "pagan empire" crack. Nazi power, now so impressive and still able to strike hard blows, may some day disintegrate as fast as the Kaiser's armies did in November, 1918.

Then we shall be confronted with the task of rebuilding Europe in conformity with our ideals. We shall, of course, be inclined to encourage democratic government wherever there is a willingness to give it another try. But we cannot stand by with armed force and make sure that the present dictators will not find successors. On the other hand, we can ask the people in those countries to take a lesson from our own experience. They might arm themselves with the majority system of voting, which would give to the moderate and sensible

⁴⁾ Stone, Price, Stone, "City Manager Government in the United States," Chicago, Public Administration Service, pp. 240-1. In this excellent volume some remarks of principle have been made on the subject of "group representation" which go to the very essence of the demand for P.R., and which provide some of the arguments which the supporters of P.R. have consistently refused to meet.

majority the power to crush radical minorities in one election after the other and thereby to eliminate them entirely from the political picture in the end.

F. A. HERMENS
University of Notre Dame

CO-OPERATION THE WAY TO PLENTY WITH FREEDOM

CO-OPERATIVE PLENTY, by Father J. Elliot Ross, is a book that contains straight and fundamental thinking on economics. A sample of this straight thinking is the declaration in the introduction that from the stream or pool of wealth production "no one can get back the equivalent of more than he put in unless there is somewhere a corresponding loss to someone else." That is the kind of straight thinking that gets somewhere—and Father Ross certainly does get somewhere.

The economic effect of a comparative few getting out more than they put in, thus causing many to get less than they put in, is summed up concisely in the statement that "any one individual can use only a certain amount of such articles (shoes, food, etc.), and if a large percentage of the total purchasing power distributed by producers goes to a few individuals who can use only a relatively small amount of consumers' goods, then not enough purchasing power will go to others to buy the products of industry, business will stall, production will be curtailed, employees will be laid off, unemployment on a large scale will ensue, and we shall have a depression."

Continuing his fundamental analysis, Father Ross shows that profit is not a necessary factor in production. It is an excess of receipts over costs. "The existence of profit, therefore," he soundly concludes, "would seem to indicate that some persons are getting more than their equivalent in production." Interest and rent may take too much, and thus yield unearned income. With this he deals in the proper place. But rent and interest are necessary factors in production. Profit is not a necessary factor, and is wholly unearned.

"In their long history, men have tried many different methods of economic organization," says Father Ross in working up to co-operation as the remedy, "but capitalism has been the only one to prove that it can, over long periods and for a dense population, produce sufficient to allow enough for everyone, even though in fact not everyone gets enough, and some get too much." The hitch has been in bad distribution, which reacts to reduce production.

"In spite of its accomplishments," this clear visioned exposition continues, the system of mass production for sale at a profit "seems to contain incompatible elements, leading periodically to the production of more than can be sold at a price that will meet expenses and

leave a profit. As a result, we have many producers curtailing production, cutting wages, and laying off employees, with consequent extensive unemployment increasing and intensifying poverty. In short, we experience what is euphemistically called a depression."

Before discussing co-operation as the cure, Father Ross disposes of a legislated, or planned, economy. "Supposing," he says, "that we could find politicians—and the government bureaucrats would be politicians—with the wisdom and integrity to devise good and just plans, a host of government employees would be needed to execute them."

"But actual practice," he declares, "has not yet demonstrated that government officials have the necessary wisdom and integrity and freedom from partisan and corrupt political practices to plan a complicated economy such as exists in this country today, and put the plan into effect in such a way as to attain greater social justice than we have now."

"A planned economy cannot succeed unless the planners are given power to enforce their plans," the argument proceeds a few paragraphs farther on. "Such a procedure would imply an abandonment of Democracy, and would lead either swiftly or gradually to the omnicompetent, totalitarian State, with the consequent disappearance of individual freedom. Such a régime might secure, though it is highly doubtful, the right to life and the pursuit of happiness, but it would surely entail the death of liberty."

In proceeding to offer co-operation as the cure, Father Ross points out that "we are not obliged to choose between abandoning Democracy and keeping capitalism. As we live in an economy of private enterprise, we can remedy the evils of that system, not by legislation, but by private enterprise. Instead of being an irrevocable scrapping of political Democracy, this middle course preserves political Democracy and extends Democracy to the economic field."

The social causes of poverty in the United States, he affirms, can be eliminated by the people acting otherwise than through government. Poverty can be abolished by peaceful, evolutionary means. This can be brought about "without increasing the interference of the State in private business." Instead it would "lessen government interference in business," and thus be a practical application of the dictum, "That government is best which governs least."

The problem is to "keep the good of the free competitive capitalist system, and yet avoid its evils." Some of the good elements of capitalism he cites are freedom, the development of individual initiative, and the possibility of producing such plenty as will afford enough for everyone. The way to preserve these good elements and avoid the evils of periodic depressions and unemployment is to direct production

for utility and consumption, rather than for private profit.

Father Ross then shows how the application to production and distribution of the principles of co-operation—one vote per member, limited interest on capital, distribution of net income as patronage refunds, cash trading, and open membership—accomplishes this keeping of the good in capitalism and avoiding its evils. In effect, profit is eliminated in co-operatives by limiting interest on capital and distributing the profits to patrons instead of to owners.

Co-operatives not only restrict interest on capital to a fair wage, but Father Ross also notes that they affect rent. When co-operatives own the land they occupy, and have its cost written off, rent for them is eliminated as an expense, and they have greater savings to be returned as patronage refunds. In noting this effect on rent, Father Ross shows greater economic astuteness than many a professional economist. In eliminating rent for themselves, co-operatives can set a pace that affects all rents.

The principles of co-operation are not restricted to local groups of people. In describing the development of co-operation, Father Ross points out that just as consumers band together to form consumer co-operatives, so do consumer co-operatives band together to form co-operative wholesales. These co-operative wholesales take a further step and buy or build factories for the production of goods. The co-operation has been carried clear through.

Father Ross greatly magnifies the task of co-operatives by assuming, or appearing to assume, that to be effective in overcoming the evils of capitalism they must "supplant private-profit business," "gain control of all industry," attain "the goal of universality," and "control our whole economic life." To overcome the evils of capitalism, such a sweeping development of co-operatives is not necessary. Experience has proved time and again that by doing 10 to 20 percent of the business in any field, co-operatives set a pace that breaks the power of monopoly and effectively checkmates extortion and profit-piling.

It appears that Father Ross also sees this pacemaking effect of co-operatives. "Profit arises from monopoly of some sort," he says, "and co-operatives through patronage refunds eliminate profit in their own transactions with purchasers, at the same time tending to break down socially undesirable monopolistic practices in capitalist business." To this he adds the cogent statement that "the most effective threat of competition can come from well-organized co-operatives."

In showing the place of farmers in a co-operative system, Father Ross points out that "farmers are purchasers as well as sellers. A large part of the money they receive for their crops must be spent for clothing, furniture, seed, fertilizer, and even for food which the in-

dividual farmer does not produce." As individual producers on their farms, farmers must also engage in co-operative marketing of their products. "With strong marketing co-operatives to deal with strong wholesale co-operatives, the interest of both the farmer and the consumer can be taken care of with mutual satisfaction."

To handle the matter of labor relations and wages, Father Ross would prefer some sort of guilds, embracing both employers and employees, rather than to have opposing groups. "But," he adds, "if experience proved that labor organizations were necessary to safeguard the interests of workers, they could easily be fitted into co-operative economy."

The assertion of some critics of co-operation that co-operatives are a form of collectivism inconsistent with private ownership is vigorously combated by Father Ross. It is, he says, "difficult to see how anyone can oppose co-operatives on the ground that they are socialistic and would abolish private ownership." Ownership, he adds, "is the possession of something with the right to dispose of it as one wishes"—and that right is not barred in a co-operative system. By bringing about a fairer distribution of income and wealth, co-operatives widen private ownership.

"Under Socialism," the argument continues on another page, "State officials, not as consumers, but as bureaucrats, would plan and direct production, and they would have the power to enforce their plans. Socialism would inevitably be a dictatorship or a topheavy bureaucracy." On the other hand, a co-operative economy is one of self-help, with a large degree of freedom and individualism. Co-operatives do not ask for any legislation to give them special privileges. "This self-reliant activity is what develops character."

Co-operatives are the remedy for and the preventive of overpowering and burdensome governments. "Since through co-operatives the people would do for themselves many things they now expect the Federal Government to do," Father Ross points out, "co-operatives would check the accumulation of functions and of power in the central government." The tendency of the co-operative movement "would be against centralized, omnicompetent, totalitarian government."

With a world-wide co-operative economy, Father Ross dares to believe that "perhaps the various governments would put fewer obstacles in the way of international trade," and adds: "There might even be universal free trade." Likewise, in such a co-operative world, "the outlay for armament might largely cease."

"Whether or not the American people will preserve Democracy and achieve an economic system by which everyone secures enough depends upon them. For co-operatives must be built by the people from the ground up. They cannot be imposed from above by politicians.

God has not put men in a world where there must inevitably be millions of destitute and unemployed, while a few others have too much. Our economic ills are man-made."

"If the American people do not try this system, they have only themselves to blame," he urges. "No dictator, no totalitarian State, here prevents their building co-operatives. All that is needed is the earnest determination shown by the pioneer Rochdale co-operators, or the grit shown by the American patriots during the long years of struggle for political independence."

God has given men free will, he concludes in this urgent appeal for co-operative action. "If they will not use that free will to put into effect a system of distribution by which each one can secure enough, God will not compel them to do so. However, the possibility of such a system vindicates God's providence, and puts the blame on man's free will. The Lord helps those who help themselves, and if men refuse to help themselves, they should not blame God for the consequences."

It is in the final chapter of the book, dealing with religion and education in a co-operative economy, that Father Ross reaches the greatest heights. A co-operative economy, he declares, "would inspire the population with respect for the human being." This attitude is at the basis of religion, "For only religion effectively insists that man is more than body, that he has an immortal soul, with certain inalienable rights given to him by God." And in the final paragraph is this tribute to the spiritual worth of co-operation: "In a co-operative economy, wealth might, indeed would, accumulate, but men would grow in those things which make men more than beasts."

This is an exceedingly worth while book. It reveals its author as a man of keen mind and great soul. As sound economics and effective co-operative propaganda, it should have wide circulation. I cannot too strongly urge that those who taste the samples given here obtain the book and enjoy the entire feast.

L. S. HERRON
Omaha, Nebr.

That which is once or twice advanced may possibly strike for a moment, but will then pass away from the public recollection. You must repeat the same lesson over and over again, if you hope to make a permanent impression—if, in fact, you hope to impress it on your pupil's memory.

Such has always been my practice. Men, by always hearing the same things, insensibly associate them with received truisms. They find the facts at last quietly reposing in a corner of their minds, and no more think of doubting them than if they formed part of their religious belief.

SEAN O FAOLAIN,
King of the Beggars

TWO SCHOOLS OF SOCIAL REFORM

SLOWLY but steadily the revival of the ideas of Henry George is progressing in our country, England, and Australia. Thus the introductory salutation, written by Professor John Dewey for the first issue of the *American Journal of Economics and Sociology*—published in October—announces, as it were, the desire to advance appreciation of the author of "Progress and Poverty" and his writings.

Although the new quarterly "is not committed to swearing loyalty to any one master," Dr. Dewey does state, in the concluding sentence of his programmatic introduction, "it is certainly fitting that an American endeavor at synthesis in the social field should honor the works of Henry George. For I know of no writer by whom the interdependence of all aspects and phases of human relations, political, cultural, moral [religion evidently unimportant. Ed. SJR], had been so vigorously and so sympathetically set forth."¹)

When, over fifty years ago, the late Fr. H. Hohoff had reminded Hermann v. Jhring that certain essentials of his fundamental treatise, *Zweck im Recht*, had been announced by Thomas Aquinas centuries ago, the distinguished jurist admitted the correctness of the contention and asserted in the preface of the second edition of his book: "Had I known this, I might not, perhaps, have written it at all."²) Similarly, we believe Carl v. Vogelsang and Fr. Albert Maria Weiss, O.P., contemporaries of Henry George, had a broader vision of the political, social, and economic situation and the degradation imposed on the working classes than Henry George, however intelligent, well-meaning, and self-sacrificing he undoubtedly was.

The sympathy of these leaders of the Austrian Christian Socialists for the disinherited masses exceeds, if anything, that of the champion of single tax reform in our country for the downtrodden. Because they knew so well what those hungry for God's truth suffer, that the anguish of a starving soul exceeds the pangs of hunger for bread. They strove for a totalitarian reformation and not one based largely on land reform, however far-reaching its results might be. No one has denounced capitalism and all its works more consistently than did these Catholics, so frequently quoted and referred to by us these past thirty years.

They did not share the American's single tax theory—first propounded by the French physiocrats—but they did insist on a sound land policy as a fundamental prerequisite for a healthy society. Both men knew the writings of Henry George and agreed with him to an extent, as they agreed with Karl Marx's criticism of capitalism. Had not München-Gladbach and

¹) Loc. cit., N. Y., Oct., 1941, p. ii.

²) See also excerpts from Jhring's letters to Fr. Hohoff in the latter's book, "Die Bedeutung d. Marx. Kapitalkritik." Paderb., 1908, pp. 20-21.

certain other appeasers of the existing political, social and economic order disagreed with and fought the Christian Social School, some of the events which have come to pass in Germany and Austria since the beginning of the century might possibly have been avoided.

F. P. K.

WARDER'S REVIEW

Benevolent Paternalism no Cure

EXCEPT for the injustice and inhumanity we have permitted to exist for so long in our country, would conditions such as those pictured in the following sentences be possible in a land where milk and honey in the shape of profit has flowed so abundantly for those who knew how to control the flood gates of wealth? It is from the *Consumers Guide*, a publication of the Department of Agriculture, Washington, D. C., we quote these statements:

"In the Southern regions where the Farm Security Administration is working on a program of human conservation, finding ways to clothe the children of tenant families ranks next in importance to finding ways to get good diets for the families.

"Turning out sister presentably [for school attendance] in communities where the most popular brand of flour is the one that comes in the most attractively printed flour sack isn't the job that is solved by leafing through a fashion magazine."¹⁾

Although efforts properly to feed undernourished children and starved adults, and to clothe hapless Southern sharecroppers and farm tenants at the least possible cost to them, are commendable, because they are unfortunately necessary, these and similar measures will by no means solve the fundamental problem, which is at the bottom of their misery—chronic poverty, largely the result of a system founded in usury. A subject carefully avoided by all too many of our economists and sociologists.

On a Chapter of Recent History

SOMETHING that was written by an Englishman just twenty years ago may help to understand better the attitude so large a number of men and women of our country adopted prior to December 8th toward concerted efforts to innoculate them artificially with the war fever bacilli.

A member of an official British mission to our country at the time of the first World War, Harold Spender, after his return to England jotted down his impressions of the United States and its people and had them published with the title "A Briton in America." While a critic thought the writer inclined to be commonplace, "if only because his experiences are the same as those of hundreds of his predecessors," he did express the belief Mr. Spender's book, even though there was nothing very new about it, was at least sound, and summed up very happily a large consensus of opinion.

1) Loc. cit., Nov. 15, 1941, p. 9.

It is in the *Saturday Review*, of London, issue of Nov. 12, 1921, the critic declares:

"Especially are we grateful for his bold facing of the fact that America has returned, for good or ill, to her policy of isolation from European affairs. For this isolation he gives two simple but profound reasons. One of them is the hatred of American women for any policy which may involve their sons in war."

"They have made up their minds," runs a quotation from Harold Spender's book, "that their boys shall not pay another trip to Europe—not if they can help it. For their fear is not only of death and wounds, they accuse Europe of having polluted their boys with drink and disease. *'It is in part a great moral alienation—this drawing away from Europe'*" (italics as in the original).

In the same column of the same issue of the *Saturday Review*, from which we have quoted these statements, there was published a review of a biography of Abraham Lincoln, by Frank Ilsley Paradise. Although the reviewer mentions neither Appomattox, where two great Americans met and resolved to ground arms, or Versailles, where diplomats and financiers concluded what they called a peace, he evidently had in mind what those two occasions point to and demonstrate. For he writes:

"The difference between the triumph of Lincoln and the failure of Wilson is the difference between the beginning of the war and the end of the peace. For it was only at the end of the Civil War that the full glory of the triumph was realized, and it was only at the end of the world-peace that men understood how far were they from realizing the ideals they had so loudly lauded."

Twenty years after we understand even better than those contemporaries the futility of a peace that created no peace.

Those "Unreasonable Barriers"

ACERTAIN brief statement contained in the "Final Declaration of the Twenty-Eighth National Foreign Trade Convention," which met in the City of New York in October, is of considerable importance. It speaks of the acknowledged economic interdependence of our country and the republics of Latin-America. But while it is said on the one hand that "the spirit of solidarity has been implemented at successive inter-American conferences," the Declaration unhesitatingly insists: "but the full possibilities of good neighborhood cannot be permanently realized while unreasonable barriers to a large normal interchange of products remain unmodified."

Now while what is called euphemistically "good neighborhood" has just one meaning: improvement of the relationship between the countries referred to primarily in the interest of financiers, traders and enterprisers, it is only too true that a tariff policy, long pursued, constitutes a decided obstacle in the way of an easy flow of commodities between the countries of Latin-America and our own. The case is but mildly stated in the final declaration of this convention:

"Development of normal trade has been retarded by the fears of some domestic producers that greater imports of certain Latin-American competitive products would be ruinous to their welfare. This sentiment has prompted demand for complete exclusion, hardly compatible with friendly economic relations."

The problem, and a serious one it is, does more, however, than merely call for

"... re-examination to determine whether the ceding of a small part of our vast domestic market would not so greatly increase the purchasing power of Latin-America for other products of the United States that the resultant benefits to all would fully compensate, on a national basis, for any negligible effect on domestic production."¹⁾

What is needed is a thorough overhauling of a policy which has proven to be the mother of monopolies, fostered in the interest of finance-capital and to the detriment of agriculture and the entire middle class. The American system such as Matthew Carey and Friedrich List dreamed of over a hundred years ago, has run to seed, and a policy which, as Henry C. Carey and others assumed, would promote decentralization and aid rural America, has had contrary results. If the present war is at bottom an economic war, false economic doctrines are responsible to a far greater extent than appears on the surface.

Crushing the Middle Order

IT is not in the Bible alone the thought is expressed: "Give me neither beggary nor riches. Give me only the necessities of life" (Prov. XXX, 8). It would not be difficult to prove correct Fr. Ratzinger's assertion: "All the wise men of the world and the great thinkers of all nations have described and praised the possession of medium means the most fortunate condition any people may enjoy."²⁾ Aristotle, Plato, Horace anticipated, as it were, in this regard the opinions on the subject expressed in later centuries by the Church Fathers. In our days Catholic sociologists, such as Vogelsang, Weiss, Ratzinger, Kirchesch, Messner—and the more liberalistic counterpart, Perin—insist on emphasizing and promoting a sound *Mittelstandspolitik*. A program intended to protect, foster and promote the interests of middle-sized wealth and the middle class, or estate, as a whole. In the last edition of his fundamental volume, "Die soziale Frage," published shortly before his flight from Vienna, Dr. Johannes Messner, looking backwards, says:

"Inasmuch as the opposition between the propertyless wage workers and the capitalistic enterprisers became more apparent [as a consequence of the industrial revolution] it was but natural social policy should direct its efforts to rescuing that middle stratum which had not as yet been drawn into the whirlpool of a society in motion... As a social factor the median order [we avoid the term middle class] proved itself the connecting link between the propertyless lower stratum and the capitalistic upper crust of society. Therefore

the perpetuation and strengthening of the 'middle class' necessarily became one of the most important aims of Christian social reform."¹⁾

American Catholics have not granted this problem the attention it deserves and needs. They have been rather too much impressed and occupied by the labor question, and that while middle wealth and its owners are being ruthlessly crushed before our eyes. The very condition we should seek by all means to avoid, division of the nation into two unevenly divided halves, one consisting of the very rich and the other of the have-nots, may be observed on all sides. Small enterprisers are being driven to the wall; small business is everywhere suffering. Men and women of medium means are being overburdened with taxes, exploited by monopolies and charged beyond their capacity to pay by organized labor, whenever necessity compels them to employ workingmen. It is thus a number of economic factors combine to crush an order of society which gives to a nation, both in peace and in war, the men upon whom it can rely for the promotion of public welfare and the defense against enemies who may threaten it from within or without.

CONTEMPORARY OPINION

ONE would suspect that in a country as diverse in its racial and ethnic composition as is the United States racism could find only a negligible number of followers. The United States has had its anti-Negro, anti-alien, anti-Catholic, anti-Semitic, and anti-Oriental movements before. They have risen and declined in accordance with the magnitude of our internal social problems. Given the background of latent feelings of racial, ethnic, and religious prejudice and conflicts, however, we may expect the tensions between the dominant groups and minorities and between different minorities themselves to become at least temporarily more acute. Under conditions of adversity tolerance is likely to give way to blind hatred, especially if aroused and directed by organized propaganda.

American Journal of Sociology²⁾

In these times especially it is essential that we build a united Catholic front. False prophets arise on every side to confound the minds of men. There are those who, forgetting that Christ is the Truth, desert Him and follow these false prophets. They reject the wisdom of God for the wisdom of men. It was thus in the days of the Apostles, it is thus also in our day. Those weak and indifferent in the Faith must be supported.

The best support is that of giving a good ex-

1) Publ. as a leaflet by the National Foreign Trade Council, N. Y., p. 7.

2) Die Volkswirtschaft i. ihren sittl. Grundlagen. 2. ed. Freiburg, 1895, p. 69.

1) Messner, op. cit., Innsbruck, 1938, p. 454.

2) Louis Wirth, Morale and Minority Groups. Nov., 1941, p. 422.

ample of loyalty to our Catholic principles. These principles are age-old; they have been tried and tested by experience; they are founded on the truths taught by Christ; they have their source in the mind of God. The men of this world have no principles; they say one thing today and another thing tomorrow; what they promised today, they reject tomorrow. They are opportunists; the truth is not in them. What they call principles are but policies—policies of expediency, policies that live but a short life and are opportunely forgotten so soon as self-interest requires it. The spirit of loyalty has broken down.

MOST REV. ALOISIUS J. MUENCH
Bishop of Fargo¹

There can be little doubt that lend-lease will affect the United States economy in increasing measure or that this will be felt by every person in the country. Absorbing about one-fifth of the appropriations for the country's war effort so far, its effect upon taxes is apparent.

Food exports tend to increase domestic prices although the Government is continuing to expend annually one-half billion dollars, raised through taxation and loans, to pay farmers to assure "parity" in farm prices by restricting output of agricultural products, including cotton, tobacco and corn—one of the chief foods for hogs, a large item of lend-lease exports.

The lend-lease program is only beginning. According to William S. Knudsen, Director of the Office of Production Management, by the end of next year, it is expected that more than half of the productive capacity for manufactured goods of the United States will be given over to the war effort. By that time, lend-lease will be taking much larger quantities of goods, many of which naturally will have to be diverted from peacetime channels.

Thus, lend-lease will obviously entail sacrifices on the part of the American people, but sacrifices, it is pointed out, are necessary to win a war *and will be required through the years of international reconstruction to follow* (italics ours).

The Index²

Religion, that is, the love and service of God and of our neighbor for God's sake, is not a mere adoption of an apparently pious attitude, suitable for children and old ladies. It is very much different. Neither is it that sonorous affection of the vocal chords so aptly satisfied by that good comedian on the radio, Mr. Pat. Hannah. It is not, again, that spurious sort of insurance society against the mis-haps of life which many Christians cultivate, and which differs very little from paganism. Pagans, too, prayed to their mysterious divinities to keep disasters afar and to lavish on

them their favors. This is an egoist's religion—a business religion. The Christian religion, on the contrary, is essentially a social religion. It is fundamentally opposed to selfish individualism in all its forms. It is not a mere theory. The Christian religion is something to be lived.

We wonder how many Christians know that any income over and above our needs does not belong to us. We are obliged in charity to give it to those in need. Greed for money and all forms of selfishness are not in conformity with true Christian living. It is the duty of each one of us to begin the reformation of society by reforming himself. Selfishness of all kinds, whether in the family circle, the workshop, the factory, the office or the farm, must be abolished before the Christian life can really be lived. Christianity is a social religion. *The common poverty must give way to the common wealth.*

Catholic Social Teaching¹

After the appearance in the world of the true King and Lord, Jesus Christ, the pagan theocracy which is connected with the divinization of the head of the State becomes irrelevant. It turned out to be a blasphemy, a sacrilege, subjugation to the Apocalyptic beast, because already the real distance between the earthly power and theocracy had become manifest. The opposition of the kingdom of Christ to the kingdom of the beast is therefore one of the main motives of *Revelations*. Yet the essential meaning of power remains unchanged. Its secularization and degradation consists in the weakening of the religious outlook of the world which could not but be reflected in the political outlook, in the denial that power is rooted in God, and in treating power as a principle of political utilitarianism. This degradation characterizes the attitude of the present Democracies. The contemporary manifestation of the bestiality of power is a direct result of utilitarianism, as it were, its dialectical antithesis. The secularized power of the age of Liberalism could not support itself on utilitarianism alone and since it could not find justification in God, it has found it in the demoniacal worship of the State. For totalitarianism the State is the highest form of life—the false, the pseudo-church. A class or nation organized into a State is an earthly God and every spiritual movement, good or bad, in the sphere of sanctity or of satanism demands for itself personal incarnation. The new cult of the State demands incarnation and receives it in the shape of the kingdom of this world in conscious opposition to the Kingdom of Christ.

EUGENE LAMPERT
The Problem of Power²

¹⁾ Sept.-Oct., 1941. Publ. by the Cath. Social Guild, Wellington, New Zealand.

²⁾ Christendom (Anglican). Oxford, June, 1941. p. 102.

¹⁾ *Catholic Action News*, Nov., 1941, p. 2.

²⁾ The N. Y. Trust Co. quarterly. Vol. XXI, No. 4, p. 79.

Democracy is a term used as a sounding board for secularist ideas. In the name of Democracy, methods of government, schemes of education are advocated which belie Democracy's very essence. Catholics should not weary in exposing such misinterpretations. Nevertheless, mere denunciations of Democracy's counterfeits will result in our losing the very thing that we are attempting to defend. Democracy is not the property of the heathen. Democracy is our own. "We should be poor Catholics," in the words of Bishop Muench of Fargo, "if we were heedless of the dangers that encompass our cherished ideals of Democracy, for Catholicism furnishes teachings to Democracy that are basic to its conservation." Catholicism teaches the immortal soul of man, the object of Christ's redemption. "If such is the great worth of man," continued Bishop Muench, "a natural and logical basis is given to Democracy." If more attention were given to declaring the true nature of Democracy, as a precious heritage of Catholic Faith and Catholic tradition; if every secularist interpretation of it were met by the assertion of Democracy's genuinely Christian foundations, we would find in the course of time that every mention of Democracy would bear with it the connotation: "Catholic."

America¹⁾

What sounded like a proposal to make farmers perpetual wards of the Government was made by Dr. T. W. Schultz, head of the department of economics and sociology in Iowa State College, in his address to the convention of the National Farmers Union in Topeka in the evening of Nov. 17th.

The things now being done to increase the income of farmers will not solve the farm problem, he declared. The cost of rearing children, of maintaining population, has fallen disproportionately upon farmers. Therefore, farmers deserve something from the social product in addition to income. "I like what the Farm Security Administration is doing," he said, "in helping farmers by redistributing the social product."

The disproportionate educational advantages of farmers should be remedied by making equality of educational opportunity a national obligation, he urged. The movement of young people not needed on farms to places of opportunity should be subsidized. Child-bearing should be subsidized. The Government should provide grants and aids for the betterment of farm homes—reading matter, electricity, etc.

In short, as Dr. Schultz himself summed it up, he would have farm income supplemented by contributions to farmers out of the "social pot." And he closed by urging that the Farmers Union make its contribution by working along this line.

Nebraska Union Farmer

¹⁾ Nov. 22, 1941, p. 170.

FRAGMENTS

IT is a strange coincidence that what is probably the last letter to come to us from the Philippines for some time expressed so hopeful a thought as this: "I believe little by little our poor world is moving toward social justice. Ideas are evolving in this direction; people are no longer surprised to hear or read what appeared to them quite strange only a few years ago." Let no one think the battle is won; it has just begun.

"You know," Westbrook Pegler addresses the members of Congress, "the files of the FBI and of the Dies Committee contain the criminal and political records of thousands of rotten crooks and Muscovite conspirators against the American Government, and you know that thousands of these vermin are spotted around in the unions and in Government positions, but you haven't done anything about it. The President won't let you."

When the interests of nations clash, public opinion assumes the attitude of the Delaware judge who, having listened only to the presentation of the evidence of one of the contending parties, was about to pronounce sentence, when he was interrupted by the counsel for the defendant, exclaiming, "But your Honor has not heard the other side of the question!" "Nor do I mean to hear it, for when I hear both sides of the case, it always puzzles me and I am not able to pronounce the sentence half so well."

Thus runs a paragraph in the *Catholic Herald*, of London: "In the U.S.A., it seems, through ignorance or indifference, Allied propagandists are ready to use doubtful influences. The Committee to Defend America by Aiding the Allies staged a 'conference for democratic victory' in Washington this week."

"Official representatives present included del Vayo, Foreign Minister of the Spanish Republic, whose name stinks in Spain, the only neutral of any consequence in Europe, and in the neutral continent of Spanish America; and the near-Communist Pierre Cot, former French Air Minister, under whose regime the French air force rotted."

This is from a speech by A. G. Black, Governor of the Farm Credit Administration: American agriculture cannot stand another episode such as that which saw its mortgage debt written up over \$5,000,000,000 from 1915 to 1924, and reduced by \$3,000,000,000, and that largely through foreclosures, from 1924 to 1936.

Mr. Christopher Hollis insists on the root destruction of this whole odious habit of man which flouts the farmer and the soldier in times of peace, and squeals to them in times of stress.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Interdependence

THE world has clearly become an economic community in the full sense of the term, every part being more or less dependent on the prosperity of the whole. This new economic relationship is the vital thing to every nation, since any disturbance in commerce must inevitably affect profoundly the life and welfare of millions of people. It follows that a co-operative system of this nature requires peace and order just as truly as any nation must avoid civil war. To attempt to use this intricate machine of commerce for purposes of warfare to-

day, to injure other nations in the hope of benefiting one's own, is to misuse it. It is using an instrument for a purpose for which it is not designed, and therefore a breakdown inevitably results. In modern times, commerce and warfare are irreconcilably opposed. Until the two ideas are divorced, and warfare banished from the civilized world in its economic relations, there can be no possible solution for the problems which confront us.

P. P. MURPHY
in *The Christian Democrat*¹⁾

Public and Private Morals

Liquor and Divorce

THE widespread acceptance of divorce, especially in our country, as something socially desirable, is regarded by not a few authorities as responsible for much of the unrest and dissatisfaction of people today. Setting aside the gruesome experience of Soviet Russia with free and easy divorce, advocates of the practice seem to consider separation with the privilege of remarrying almost a constitutional right, denying all obligations imposed by the natural law.

But it is pertinent to ask the causes of the increasing number of divorces of the past decade or so. Is the paving of the way to quick divorce the sole answer?

If the experience of Judge Charles McNamee may be accepted as typical, there is a far stronger reason. After adjudicating more than a thousand divorce cases in six months, sitting on the bench of the Court of Common Pleas, Cuyahoga County, Ohio (Cleveland), Judge McNamee asserted that overindulgence in liquor is the direct or indirect cause of 70 percent of the divorce cases filed in Cleveland.

"The amount of drinking which is done in this community," he remarked recently, "which produces a bestial attitude on the part of both

men and women, which makes parents forget their duty toward their children, is amazing. Drunkenness as a cause for divorce is not always true of the man. Week after week men came into my courtroom and testified that their wives were confirmed drunkards. This was not only true of those of poor education but also of women who are of supposedly high standing in the community."

These statements will probably come as a shock to the many people who are of the opinion there is nothing wrong in the habitual or even occasionally intemperate use of alcoholic drink. But the evidence of the countless taverns where men and women can and do indulge too much or too frequently in liquor should convince the skeptics of the extent of the drink problem. Especially discouraging is the news of married women overindulging in drink, something that was not generally true in the days of the saloon before prohibition.

But upon reflection it is no wonder divorce should increase if the man as well as the woman, whose hand lifts a glass instead of a baby, knows not how to regulate a dangerous appetite. Clearly a return to self-control is in order, if we are to stave off the ruin of which divorce is a symptom.

The Youth Movement

Snobocracy and the Soldier

PERHAPS with the declaration of war the attitude of the people generally and retail establishments in particular toward the soldier will change for the better. But until now the men in service, the draftees as well as the enlisted men, have been treated as though they were mere mercenaries. Much after the fashion described in the well known jingle applied to British soldiers:

"For it's Tommy this, an' Tommy that,
"An' Chuck 'im out, the brute!"
"But it's 'Savior of 'is country'
"When the guns begin to shoot."

Wearing the uniform of his country is rea-

son enough for the average young man called to the colors to feel proud. But the scornful treatment he receives in some quarters causes him at times to wonder. He knows that a uniform does not materially change him, and that he and his fellows are a true cross-section of America, coming from the wealthiest down to the humblest homes.

Unfortunately, the idea persists in the minds of many that women and valuable possessions should be locked up whenever a soldier, sailor or marine is around, or that their very presence is "bad for business." Not long ago two young

¹⁾ "Commerce as a Form of Warfare." June, 1933, pp. 88-89.

soldiers on furlough, dressed in civilian attire, entered a restaurant near a training camp. Although the establishment was almost deserted, they noticed that all the tables were marked reserved. As they turned to leave, a waiter appeared and asked whether they wished to eat. When they answered yes, they were blandly told the reserved signs had been placed on the tables "in order to keep out the soldiers."

More recently Senator Mead, of New York, and Brig. Gen. F. H. Osborn were comparing notes during a session of the Senate Defense Investigating Committee. Both have sons serving as privates in the army, and both disclosed there was an "apparent boycott" by some hotels, restaurants, etc., against soldiers. Gen. Osborn related how his son had declined a dinner invitation because men in army garb were unwelcome in the austere precincts of the hotel's dining room. Senator Mead recounted similar instances, and there have been numerous other reports of a like character.

Commenting on the situation, the St. Louis *Post-Dispatch* asserts "the country's sons and heirs wear khaki now, and it is a badge of honor. If snobocracy does not think so, it is out of step with the times. Discrimination against our civilian soldiers is a capital offense against public opinion."

Instances of the kind referred to certainly do not tend to create a healthy condition. They tend rather to drive the young man into the arms of the very forces we are trying to protect them from, the dives and other disreputable resorts. While the USO is striving valiantly to overcome the difficulty by providing recreation, even an organization such as this cannot overcome the basic problem. It is the

attitude of the individual that must be changed, to regard the men in service as sons and brothers, not as unwelcome, immoral nuisances. If they are our nation's first line of defense, they are worthy of better treatment than has been accorded them to date.

The Chaplain and his Men

ONE of our Catholic chaplains, who accompanied his command during recent maneuvers, writes he had distributed 300 rosaries and hundreds of medals to Catholics, from various units without a priest, who had attended his field mass. He adds:

"I could only feel grateful to our non-Catholic chaplains who were so solicitous about our men attending mass. To know these soldiers to have walked two miles through rain, to have 1500 men under cover of forest at mass, and to be in a position to drive home the teachings of Christ to men hungry in soul, was indeed to me an inspiration. Thanks be to God, the maneuvers effected a hardening in my case too. A description of conditions might be construed as begging for sympathy."

The same letter contains a further remark which the people at home should take deeply to heart:

"The inroads of the 'spirit of the world' are known full well to us army priests; unfortunately they are not at all sufficiently acknowledged in civil life where they have their rise."

There are over 1700 men in this chaplain's regiment; over a thousand of them are Catholics. In addition he looks after the spiritual welfare of the Catholics of two other regiments. An important and noble task indeed which demands of the laity to extend to chaplains any aid possible to them.

Rural Problems

For an Independent Order of Farmers

OF vast importance for American farmers is the information, published in the *Official Canadian Resources Bulletin*, that the area sown to fall wheat in Canada in the autumn of 1941 is estimated at 756,000 acres, an increase of 13 percent over 1940.

Should a bountiful crop result, it must inevitably exercise a depressing influence on the price of wheat. This would lead to the demand by the authorities at Washington for further reduction of acreage in our country. Possibly the two-price system, asked for by the "Grange Program for Agriculture," should be resorted to: "an American price for domestically consumed products, and a world price for surplus." The Diamond Jubilee Convention of the National Grange, conducted at Worcester, Mass., further insisted that recourse to crop restriction should be sought "only after other means have failed."

Opposition to crop restriction is expressed in the resolution favoring continuation and expansion of soil conservation, "but not as a means

of enforcing crop control." Throughout the twelve points of the Grange Program dislike of interference by the Federal power in the affairs of farmers is voiced. As, for instance, in the declaration: "avoid the trend toward over-centralization and bureaucracy in Government by retaining in Congress control of emergency agencies, and limiting their existence to the emergency period only." Self-help and mutual aid are extolled in the demand for "a sound cooperative farm credit system, based on the principles of ownership and control by farmer borrowers; with full responsibility for operation vested in boards of directors of the cooperative institution, under Federal supervision." Farmers are urged "to build up a reserve of freedom-from-debt as a means for meeting post-war problems."

Of far-reaching importance is the resolution declaring agriculture should be assured "an equitable share of the national income, to be obtained by either raising the level of prices farmers receive to the level of prices they pay for non-farm goods and services; or by reduc-

ing those items to the level of farm prices." Which means: "A new formula of parity is imperative, based on income received." A program, the full meaning of which perhaps few of those who voted for it fully comprehended.

The sinister influence, responsible for one of the most powerful lobbies in Congress, probably accounts for the attitude adopted by the Grange Convention toward the tariff on im-

ports of sugar from Cuba. It was said years ago that our farmers subsidized the sugar producers of our country, and that means largely the beet sugar industry, to the extent of thirty million dollars annually, and the sum is undoubtedly much greater today. But it seems impossible to convince farmers that high tariffs are not conceived for their benefit or conducive to their welfare.

Credit Unions

Reminder

THE majority of credit unions will hold their annual meetings this month, at which dividends on share capital for 1941 will be voted. We would remind officers and members of these groups they should under no circumstances authorize the payment of more than three percent interest, the prevailing rate.

A credit union is not a money-making organization but an institution of social charity. Gross injustice is done when share payments of six, seven or even eight percent are made. Should there be any surplus after the various reserve funds have been provided for and a reasonable dividend paid, a credit union might well investigate the possibility of reducing interest charges.

Credit Unions on the Land

IT is to be regretted the credit union movement has not as yet taken deep root in rural areas of our country. The number of unions operating in villages for the benefit of farmers is indeed few. The reasons generally advanced to explain this condition are that the banks can do a better job, they are unnecessary in prosperous farming communities, or the farmer does not care to borrow in small amounts.

There is some truth to these assertions, as Rev. Martin E. Schirber, O.S.B., pointed out in the November *SJR*. But, he added, credit unions can be a great help even to prosperous farmers, and are a boon to those less fortunately situated, financially speaking.

The experiences of St. Augustine's Parish Credit Union of Kelso, in a rural section of Southeastern Missouri, fully substantiate Fr. Martin's contentions. Organized a few years ago, this union, serving farmers of the vicinity, has done more than its share of good. A recent financial statement of the organization discloses assets of \$9097.45 held by 125 members. Share capital in the amount of \$8533.99 was recorded, while \$5844.53 was on loan to 40 borrowers. The guaranty fund contained \$233.98 and the reserve fund \$30.28.

To those who would consider the \$2687.05 listed as cash on hand an indication of a not too healthy condition, it should be pointed out that the report was prepared after the harvesting season. This means that a great many

loans contracted last spring by farmers had been paid immediately after disposing of their crops early in the fall. And the call for money will not be great until the planting season a few months hence, when funds will be needed for seed, fertilizer, machinery, etc.

The farmer's financial needs differ on the whole from those of the salaried city resident. He needs large sums of money but usually at only stated times during the year. And because he depends on cash crops the repayment of a loan at monthly intervals sometimes works a hardship on him. Hence, rural credit unions on occasion adjust their repayment requirements to the situation, eliminating the monthly payments in favor of quarterly or semi-annual payments.

The regulations of the Federal Government respecting installment loans were carefully analyzed at the meeting of the Conference of Parish Credit Unions held in Rochester, N. Y., on Dec. 3rd. Discussion on this question was led by the chairman, Mr. Joseph H. Gervais, who commented on the various amendments recently adopted, explaining the manner in which they affect the original regulations.

More than a year ago representatives of the five affiliated unions approved a plan limiting dividends on share capital to three percent; a short time ago this stand was reaffirmed. Its wisdom has been amply demonstrated and a number of industrial credit unions of the areas have followed suit.

Included among the topics discussed by the meeting was the method of computing interest on loans. The officers were warned to be careful in this regard so as never to approximate the rate legally permissible. A second subject of interest was the question of returning to borrowers a part of the surplus earnings, in proportion to the amount of interest they have paid. It was decided to investigate the proposition more thoroughly and act upon it at a later date.

A feature of the assembly was the question and answer period at which members sought advice on many problems they have been confronted with in their individual credit unions.

Recent issues of the *Maritime Co-operator*, published by the co-operatives, credit unions and allied institutions in the Maritime Provinces of Canada, contain one page more or less in French, devoted to the cause served by this journal. Nationalism is evidently not a first consideration with our friends at Antigonish.

Mutual Insurance Societies

Family Protector

OME DAY, when the history of the Catholic Church in our country will be written, the contribution of Catholic fraternals will no doubt receive considerable attention. Scattered throughout the country, these organizations have been carrying on for many years, striving both to assist their members and serve the common good.

On Nov. 19th, the country's oldest Catholic mutual benefit society in continuous existence, the Catholic Family Protective Life Assurance Society, conducted its fiftieth general convention in Milwaukee. Founded in 1868, this organization, operating in Wisconsin and Minnesota, has had a colorful history, experiencing many crises as well as periods of marked advancement.

In recent years the latter condition has predominated and since 1937 the society's growth has been rapid. Membership has increased from 6167 to 11,867, while insurance in force grew from \$4,196,000 in the former year to \$7,428,469 at the close of 1940. Correspondingly, assets have increased \$150,000, amounting now to more than \$1,150,000. Further statistics of interest are the mortality figures; these have averaged slightly more than 40 percent of the rate expected under the American Experience Table. Moreover, 3475 of the society's members are juveniles, carrying \$1,209,400 worth of insurance.

The Catholic Family Protective operated on

a fixed premium basis until 1901, when the American Experience Table of rates was adopted. Rev. Anthony Decker, of Milwaukee, championed the change, commended also by the late Arthur Preuss in the columns of his *Review*. But it was not until 1916 all contracts were placed on a full legal reserve basis, after which dividends were paid to policy holders. Great credit for the society's development is due to Fr. Decker and also to the late Otto P. Seifriz, executive secretary for thirty years, from 1907 until 1937.

Most Rev. Aloisius J. Muench, Bishop of Fargo, celebrated pontifical mass in St. Mary's Church, Milwaukee, to open the recent convention. The balance of the day was occupied by business sessions, closing with a banquet in the evening. Bishop Muench was the principal speaker on the latter occasion, urging Catholics to combat the forces of State Socialism and selfish individualism and to work for a more equitable distribution of wealth as a spiritual duty.

The convention resolutions pledged the society's loyalty to the Holy Father, empowered the executive committee to investigate the possibilities of offering health and accident insurance, promised support to the hierarchy especially in any endeavor of Catholic Action, reaffirmed its interest in the Catholic family, and pledged assistance to Catholic schools. Dr. Joseph J. Gramling is the organization's president and Mr. Joseph G. Grundle its executive secretary.

Co-operation

Operate Locker Plants Co-operatively

IT were well that farmers concern themselves with the possibility of erecting and operating cold storage locker plants co-operatively. In Nebraska they have demonstrated their ability to do just that successfully. On the other hand, a Missouri rural weekly recently reported a certain individual from St. Louis, "who is planning a cold storage locker plant to be located at Dexter," had spent the week-end "talking with Stoddard county farmers and merchants about the plant he proposes to build."

He was not asking Stoddard county people to finance his undertaking, it is stated, or to put up a building for him. "All that he requires," the account continues, "is that a hundred families rent a locker at ten dollars per year. These lockers are 18"x20"x30" and will hold 200 to 300 pounds of foodstuff, such as a couple of hogs, or a whole hog and a quarter of beef." To this statement the information is added: "Products which are commonly kept in a cold storage locker are (besides pork and beef) spring chickens, mutton and the green vegetables, including green beans, asparagus, peas, corn-on-the-cob, and fresh fruits of all kind."

After a few more words of recommendation, such as: "a cold storage locker furnishes families the means of having fresh meat and fresh vegetables the year round," the newspaper account goes on to say, the individual who offered the people of Stoddard county this opportunity was a native, born in the locality, who "is trying to work with the local people of Stoddard county in the promotion of this plan and has the endorsement of the Farm Bureau."

It never seems to have occurred to the editor of this rural paper that the endeavor should be undertaken co-operatively, with the further intention in view of increasing the cold storage locker plant to a size which should permit not merely families to store food for their own use, but grant co-operatives engaged in marketing eggs and fruit, and other perishable products, adequate facilities to withhold them from a glutted market.

The *Scott County Democrat*, which reprinted the item, added the following remark: "This is the same type of project that Rev. H. J. Eggemann, of New Hamburg, tried to promote a few months ago." But Fr. Eggemann undoubtedly had a co-operative plant in mind.

Mutual Livestock Insurance

YEARS ago we were told that at one time there had existed at Aviston, Clinton County, Illinois, a *Kuhverein*, a mutual society for insuring farmers against the loss they might suffer through the death of a head of cattle.

The idea to associate themselves for this purpose was not original with these settlers of Nether-Saxon stock; mutual cattle insurance societies were quite numerous in parts of Germany at the time of their emigration, in the years between 1835 and 1860. They were, however, of a purely local nature, a village or neighborhood affair, for reasons those acquainted with one of the chief principles of credit union policy will readily understand: Personal knowledge of the ability of the owner of a cow or two to provide properly for his stock and assurance of his integrity were as necessary to those, willing to assume the risk of co-operating with him for the purpose of livestock insurance, as is the conviction to the credit committee of a parish credit union that a certain member may be granted a fifty-dollar loan. The shiftless peasant would be apt to neglect his cow while the dishonest one might refuse aid to a sick animal, in anticipation of buying a better one with his insurance money.

Like many another endeavor of a co-operative nature, this particular kind of a mutual aid society had its origin in former centuries. Cow guilds were known in Germany in the sixteenth century. A far cry from the powerful merchant guilds to this humble institution of farmers and peasants. But both demonstrate

the urge and efficacy of the salutary principle of mutual help, so deeply ingrained in human nature.

The possibility of operating at least certain pieces of farm machinery co-operatively receives a degree of assurance by something Miss K. Duncan reports in her article on "Indian Co-operatives," published in *Free America*. She writes:

"One of the smallest co-operatives exists in Kansas, where seven Pottawatomies, living near each other on the reservation, men who had always sowed and reaped together, according to their ancient belief and custom, borrowed enough to buy power farm machinery. This raised their individual incomes 50 percent and they were able to pay back the principal and interest on the loan at the end of the third year."

Whatever the possibilities of the kind of co-operation referred to may be, trials, judiciously undertaken, should be made. Unless means can be found to supply the owners of family-sized farms with the machines they are obliged to procure, because of the dearth of farm labor, without incurring financial obligations of too onerous a nature, their doom appears sealed. Only those pieces of farm machinery indispensable to planting and harvesting should be privately owned. There can be no fixed rule in this regard, because needs are different. Common sense and good will must determine in each individual case whether, for instance, it is practical for several farmers to operate a tractor co-operatively, or whether their group should restrict itself to acquiring a manure spreader and some other pieces of less frequently used machinery.

A List of Social, Economic, etc. Terms

DISCOUNTING: Payment of the amount of a debt due some time in the future, minus the interest for the period during which the bill has to run, is known as discounting. When the holder of say a bill of exchange desires payment of it without waiting until the date of payment, he may sell the bill at a price less than its face value. The difference between the face value and the amount received for the bill is the discount, the rate of which is determined by the state of the money market, the length of time the bill has yet to run, the commercial standing of the parties involved and other factors.

DISTRIBUTION: As applied to economics it signifies the division of commodities among the members of a community or nation. The term is also used to refer to the physical act of distributing goods.

DISTRIBUTISM: The doctrine, developed by the late G. K. Chesterton, Hilaire Belloc and others, aiming to effect a broad and equitable distribution of the ownership and control of land and capital, particularly the land. In order that citizens may be safeguarded against monopolis-

tic servitude, distributists demand the family should be recognized as the fundamental social unit, with each family being helped to become self-supporting. The family would, under this plan, purchase small plots of land with the savings realized from the payment of a living wage, and would be assisted by co-operative marketing and banking schemes. All industries which could not be "distributed," e. g., services of the State, mining, communications, transportation, etc., the distributists would wish to nationalize.

DIVIDENDS: The sum of money or commodities to be divided among shareholders or stockholders of a corporation. As applied to life insurance, the shares of surplus earned by, and allocated to, any policy.

DIVINE RIGHT: The theory of kingship popular in the seventeenth and eighteenth centuries in Europe, holding that the king rules by virtue of his birth alone and not his office, a right based upon national and customary law and founded in the law of God. According to this principle, a king's authority comes not from law but from his ancestors.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

MUCH good, it is expected, will come out of the Colored Catholic Center at Atlanta, Georgia, where a number of necessary activities are now being organized. Such as a day nursery, a clinic, and home economic classes.

Religious instruction will continue as heretofore, the most important element of the Center's program. But the features to be inaugurated constitute, it is felt, real progress and it is hoped that these endeavors will yield good and abundant fruit.

AN official mandate constituting the Diocesan Speakers' Bureau as an organ of Catholic Action has been granted by Most Rev. John A. Duffy, Bishop of Buffalo. Under the direction of Rev. James H. Lucid, the Bureau is sponsored by the Knights of Columbus, Buffalo Council 184, and numbers 110 laymen, primarily professional men.

The Speakers' Bureau functions as a section of the Diocesan Bureau of Information and provides speakers for various programs, rallies, etc. Membership is obtainable only by invitation of the organization which forbids all political talks. Its primary purpose is "to provide our people and those of other faiths with a better understanding of our religion."

MEMBERS of the faculty of St. Benedict's College, at Atchison, Kansas, and clerics from the monastery, have organized, or more properly speaking, have re-established the Co-op Club, first instituted in 1936. It was founded with the intention of promoting study of the aims, principles and methods of consumers co-operation.

Aside from the purpose referred to, the group has in mind also certain practical aims. Thus far, through the efforts of club members, a local Co-operative Service Station has been started in Atchison.

FAMILY ALLOWANCES

BRITISH Labor does not favor the scheme of family allowances as proposed in some quarters. According to the *New Statesman and Nation*, the Trade Unions "still frustrate Labor ministers who wish to adopt family allowances as part of a rational plan for the reorganization of our productive system for war. The Labor Party Executive, faced with the T.U.C.'s decision to shelve the issue, ran away from its own memorandum favoring a system of family allowances. Fred Marshall, M.P., in his presidential address to the Municipal and General Worker's Union, reiterated all the old fallacies ever perpetrated over this question. The upshot is that Sir K. Wood all but said to a deputation of M.P.'s in favor of family allowances that though he was quite willing to introduce them, Mr. Bevin—presumably under pressure by his friends—has vetoed it."

On its part the British review believes: "family allowances are not merely a social problem. They are a war economic problem. A rational nutrition policy is not possible without them, and without a rational nutrition policy our shipping policy, the most urgent of our problems, will continue to be mishandled and precious cargo-space wasted on inferior food imports."

SOCIAL CREDIT

CARDINAL VILLENEUVE has deemed it necessary once again sharply to condemn the tactics to which the promoters of Social Credit resort in Quebec, where they clothe their propaganda in a religious garb. They put on their program a hymn to the Blessed Mother and consecrate their movement to her. This is misleading to simple people who claim no competence to analyze economic theories but who are led to believe that propaganda sounding so pious must be in good faith.

Catholics may believe in Social Credit and lay Catholics may be its advocates in Quebec but the Church objects to a purely secular program posing as religious. As the Cardinal says, Social Credit can be no more religious than a new method of bookkeeping.

FEDERAL NUTRITION PROGRAM

IN the Federal Government, a National Nutrition Advisory Committee has been organized. It is made up of representatives of all the agencies in the Government planning programs which affect States and communities, as well as representatives of home economists, dietitians, food technologists, public health officials, and nutritional scientists. It reports to Paul V. McNutt, Co-ordinator of Health, Welfare, and Related Activities. The National Research Council, which was created to mobilize science to assist the Government in time of need, has created two committees of eminent scientists.

The first is the Committee on Food and Nutrition, of which Dr. Russell M. Wilder of the Mayo Clinic is Chairman. Second is the Committee on Food Habits, of which Dr. John M. Cooper, Catholic University of America, is Chairman. In most of the States there has been organized a State nutrition committee, composed of representatives of the various agencies within the States that are carrying on programs dealing with the nutrition and diets of the people. These committees are usually made up of representatives of the State department of education, division of economics; representatives of research and teaching in nutrition and home economics at the land-grant college; and a representative of the Agricultural Extension Service, the WPA, the NYA, the American Red Cross, the State department of health and welfare, and the agencies having to do with child development.

CO-OPERATION

BEGUN twenty years ago as a farmers' club for buying feed co-operatively, the Brookly, Nova Scotia, Agricultural Society looks back on a record of creditable achievements. According to the statement presented to the annual meeting by the auditor, the society's net assets amount to \$18,600, including a cash balance for the year-end of over \$8,000.

Total turn-over business for the ten months from December, 1940, to September, 1941, was \$79,600, recording the biggest turn-over in any similar period in the organization's history. This society's record shows how well adapted is co-operation to the needs even of a small group of people wishing to solve any single problem of an economic nature with the intention of establishing more equitable conditions than exist in the capitalistic society of the present.

NURSERY SCHOOLS

THAT insidious innovation, the nursery school, evidently enjoys the patronage of active friends. An institution of this kind has been opened by the WPA at the Benmoreell Housing Project, at Norfolk Naval Base in Virginia, for the children of enlisted men who earn from \$60 to \$90 per month. The school is sponsored by the Fleet Reserve Association and the Navy Wives Association, and Sears Roebuck and Company has donated dishes, silver, cooking utensils, linen, blankets, and other articles needed for equipment.

A large playground adjoins the school. Applications have been filed for the admission of 103 of the 450 eligible children living at the housing project.

SUPER MARKETS AND SELF-SERVICE STORES

DURING the past year the estimated number of super markets for the entire United States has increased from approximately 4700 to 6800; the smaller self-service stores have jumped from approximately 22,000 to 25,000. In volume, super markets and self-service stores are accounting for approximately 43 percent of total grocery store sales, with the supers accounting for about two-thirds and the smaller self-service stores for one-third.

"It is immediately apparent," says *Advertising & Selling*, "that the growth of supermarkets and self-service stores during the past year has not been limited to any one section of the country. They have increased markedly in number and volume of sales in practically every locality.

"The sweep of self-service selling is perhaps most marked in the northern tier of States, starting with New England and extending completely across the country to Washington and Oregon. Apparently, self-service, which got off to a slower start in the northern regions of the United States, is making up for lost time. But even in California, where self-service seemed to have approached the saturation point, there has been a definite increase over a year ago."

RACIAL DISCRIMINATION

ACCORDING to a recent survey by the St. Louis Chamber of Commerce, there are in the city six thousand students taking training in national defense. The report further states: "To offset a shortage of skilled labor in the metropolitan area, due to defense activities, thousands of persons are being trained for skilled and semi-skilled occupations in schools and factories to fill these anticipated jobs." In schools alone, the survey points out, "more than six thousand persons are receiving defense job and other industrial job instruction." The report also states that instructions in defense training are being given at many of the industrial plants in the St. Louis area and that there were 1,052 persons receiving this training at Hadley Technical High School, a public institution.

"No mention is made," the *St. Louis Argus*, a Negro weekly complains, "of Washington Technical High School for colored as being one of the places where defense training is being given. It is understood that the Assistant Superintendent of Instruction, who has

charge of the technical high schools, has refused to recommend this sort of training for Negro youth at Washington Technical High School, because he says that there are no openings for them and that it is a waste of the taxpayers' money to give this training to Negroes unless assurance is given that they will be employed or that jobs are already open and waiting for them."

AGRICULTURAL MECHANIZATION

POSSIBLY the beet combine now produced will do away with much of the labor applied to the sugar beet harvest. The new machine is said to do all the harvesting—topping, lifting, and loading the beets—and reduces "stoop labor" to a minimum. After several years of joint research by the U. S. Department of Agriculture, the University of California, Colorado College of Agriculture, and Beet Sugar Manufacturers' Association, this "average-sized" beet combine is about ready to be turned over to manufacturers. Combines developed heretofore have been elaborate, costly affairs, beyond the reach of the average grower.

The present machine is 20 ft. long, weighs 3,000 lb. It is hauled by, and powered from, a diesel tractor; straddles two rows of beets; is handled by from one to six men—depending on the cloddiness of the soil. If soil is particularly heavy, beets must be shaken by hand to loosen dirt before being loaded on the truck.

DESERTION OF THE LAND

WHAT has developed into a world-wide phenomenon in the age of modern capitalism persists even today in a country such as Ireland. The Bishop of Galway, lamenting the flight of emigrants from Ireland under the attraction of urban life in Britain, has called for a revival of the native culture to combat the lack of self-respect and wholesome pleasure. He demands State action to stanch the social haemorrhage.

"In England," Dr. Browne said, "employers are not allowed to entice farm workers and miners away from their work, but it is allowed in Ireland. If it continues the dependents of those who had left will have no one to produce for them or defend them. Already the Local Security and Defense Forces are feeling the draught. It should not be necessary for any man to leave his native land as long as there are undeveloped resources and millions of Irish money invested abroad."

DEPOPULATION OF THE COUNTRYSIDE

SPEAKING at St. Ninan's Cathedral, Antigonish, N. S., on the first Sunday of the recent Advent, Rev. J. R. MacDonald at all masses stressed the sad phenomenon of rural depopulation observable in the county of Antigonish. The situation is so serious, Fr. MacDonald said, that every citizen should be aroused to study the causes. In 1881 the rural population of Antigonish Co. was 15,421. Fifty years later it was 8,309—a drop of more than 7,000. Antigonish county had lost more rural citizens in that period than any of the 219 counties of eastern Canada—(Quebec and the Maritimes). Forty-six percent of the rural population of the county had disappeared in 40 years.

Quoting the Antigonish Co. survey made five years ago, Fr. MacDonald pointed out that a study of 168 farms showed the average cash income of the farmer to be \$267.56. Outside labor, lumbering, etc., brought in an average of \$195.11, making the average total cash receipts of the farmer \$462.67. Farm produce used amounted to \$271.60, bringing the total farm income from all sources to \$743.00. Of this amount cash to the extent of \$325.00 had to be paid, on the average, to cover taxes, seed, fertilizer, and repairs. The farmer's cash income, said Fr. MacDonald, must be increased, and his cash expenditure in relation to his income must be curtailed as a first step in checking rural depopulation.

USE OF WASTE

IT has been announced that the Orsyn Corporation has been organized in Wilmington, Del., to build a chain of plants for the manufacture of yeast from the waste sulphite liquor of paper pulp mills. In fact, two similar plants have been operating successfully in Canada for five or six years—one at Liverpool, N. S., the other at Thorold, Ont., both adjacent to big pulp mills—and the proposed new plants will operate under the identical process used by them.

Like any other living organisms, yeast cells or buds require food for growth and propagation. In the normal course of commercial yeast production, the basic food is molasses. But, because molasses has never been as plentiful in Europe as here, a Swedish scientist named Heijkenskjold got to thinking of the wood sugars in the pulp liquor that was being thrown away every day. The upshot of scores of experiments was the construction of a yeast factory in Finland in 1929. The proposed chain of plants is to be established near "various strategically located pulp mills in order to utilize the vast quantities of wood sugar contained in the so-called waste sulfite liquor which is now dumped by the pulp mills into nearby waters thereby causing serious stream pollutions."

MAIL CENSORSHIP

IN the report "Relative to a Trip taken by the Sub-committee of the Committee on Appropriations, House of Representatives, to South and Central America" (published on Dec. 4, 1941), the following information on the censorship of mail is recorded:

"Practically all mail passing between the United States and the east coast of South America is subjected to censorship by the British authorities at Trinidad, British West Indies. Considerable complaint was heard by the committee of delays occasioned in the transmission of mail as a result of this censorship. This committee's mail was held for a considerable period of time with the result that upon its arrival in Rio de Janeiro, which was one of the chief mailing points on the itinerary, not a single piece of mail awaited any of us."

The Report adds: "We are unable to find any justification whatever for a continuance of a procedure that subjects United States mails to censorship by the representatives of a country with whom we are on friendly terms." The committee makes certain recommendations, adding with regard to a particular one: "If such an arrangement cannot be worked out with the British authorities then means should be taken to reroute plane and ship schedules so that it will not be necessary to stop at English-controlled ports."

CATTLE RUSTLING NOW A FEDERAL OFFENSE

AFTER having vetoed two previous bills making it a Federal offense to transport in interstate commerce cattle known to have been stolen, President Roosevelt approved the third bill in this connection, which may be cited as the "National Cattle Theft Act." Violations of the act shall be punishable by a fine of not more than \$5000, or by imprisonment for not more than five years, or both.

With fast trucks and hard roads at their disposal, cattle thieves in many parts of the country have for years been descending upon farms and ranches in the dead of night, taking on their loads in the fields or at the side of the road, and by morning they have frequently been hundreds of miles away in another state, entirely out of reach of local authorities. At other times the stolen stock has been shipped by rail.

"The loss to the owner usually entails a greater hardship than appears at first," remarks the *Natl. Grange Clip Sheet*. "Frequently he is virtually wiped out financially. Not only has he lost the fruits of his labor, but in the loss of his stock he is deprived of the foundation of his future earnings."

PROFIT SHARING

A NEW profit sharing plan has been inaugurated by the Rochester Lead Works. The announcement addressed to the employees says in effect: "We're going to share our profits with you. But what you get is dependent only in part on how much money we make. The other part of determining how much you get is how much you produce. Produce more and our profits are greater and your share of them is greater."

The formula behind the plan calls for establishing a fund for profit-sharing which amounts to 10.5% of the company's net profit before tax deductions. (Another 4.5% goes into an employee retirement fund and is invested in U. S. defense savings bonds.) The share each employee gets is determined by his base wage (the guaranteed minimum which his job pays) plus his premium wage (a variation of piece-rate compensation tendered for producing over an assigned quota). The sum of these two figures, computable in dollars and cents, determines what proportion of the profit-sharing fund is paid to each individual employee. His share is figured weekly, that being the shortest interval when data on his premium wages are available. Payments, however, are made semi-annually.

STREAM POLLUTION

A NEW bill dealing with stream pollution has been introduced in the Senate at Washington by Senators White and Brewster of Maine. A companion measure on the House side is sponsored by Congresswoman Smith of Maine. In addition to setting up a Federal program of assistance to help State and local governments finance remedial works, the legislation calls for enforcement of purity standards after a three-year period.

These purity standards would be prescribed for the various watersheds by a new board to be created in the Public Health Service. The Public Health Service would also be placed in charge of the general administration of the program. To facilitate State action, the measure would extend the consent of Congress to interstate compacts or agreements for the prevention or abatement of stream pollution.

HISTORICAL STUDIES AND NOTES

REV. SIMON SAENDERL, C.Ss.R., INDIAN MISSIONARY

VI.

THE lay brother Aloysius Schuh proved a great help to Fr. Sänderl at the Indian mission in Arbre Croche. He taught the school children and whenever the missionaries were absent gave instructions in the church. Brother Aloysius not only read to the people and prayed with them, but his singing replaced the regular choir at services. He served mass and helped console the priests in their trials by his joyful attitude. As the smith he performed many tasks for the Indians, receiving from them venison, fish and maple sugar as payment.¹⁾

Early in June, 1835, Fr. Sänderl had a disagreement with Bishop Rese. The latter had received a subsidy of \$400 from the Government for the education of the Ottawa Indians, and Fr. Sänderl requested a portion of the money as he was working among these people. When the Bishop refused his request, the missionary was obliged to leave and seek support elsewhere. Shortly thereafter his application for admission into the Diocese of Cincinnati was accepted. In taking this step Fr. Sänderl was simply obeying his superior, Fr. Passerat, who opposed his remaining in Michigan, since there was no hope of establishing a Redemptorist community there.²⁾

Before Fr. Sänderl's letters to Bishop Purcell were revealed, a far different version of the origin of the disagreement with Bishop Rese was circulated. It was said the Bishop had become displeased because the priest demanded more funds than had been given to his predecessor, Baraga. It is true Fr. Baraga's expenses had been less than those of Fr. Sänderl. But he had enjoyed the services of a woman who acted both as his interpreter and housekeeper. Fr. Sänderl, however, was called upon to support two lay brothers in addition to an interpreter who lived at the mission with his wife; it had been found impossible to hire an unmarried person for this office.

Hence Fr. Sänderl had to board five people, at least so long as he required the services of an interpreter. The Bishop received an annual subsidy of \$400 to defray the cost of maintaining Arbre Croche mission and he did not want the missionary to increase the expenses. And because Bishop Rese would not yield and Fr. Sänderl neither could nor would incur a debt, the latter was compelled to leave Arbre Croche where he had spent many happy months with the Indians.³⁾

¹⁾ Berger, Joh. Nepomuck, C.Ss.R. Leben und Wirke des hochsel. Joh. Nep. Neumann, Bischofs von Philadelphia. New York, Benziger, 1883, pp. 210-11.

²⁾ Letter of Fr. Sänderl to Bishop Purcell, Norwalk, Ohio, June 13, 1835, preserved in Notre Dame Archives and quoted by Byrne, John F., C.Ss.R. The Redemptorist Centenaries, p. 52.

On his part Fr. Sänderl assures us that Bishop Rese had never given him any money whatsoever but had kept the allotted funds intended for this mission, and further had blamed him for accumulating debts which the Bishop repudiated, so that the missionary was obliged to ask his superior to assume the liability. This account bears out the statement of Fr. Kundig that the Bishop "always walked the crooked path, so that no one knew what he wanted."⁴⁾

Bishop Rese wrote Bishop Purcell protesting against Fr. Sänderl's action, intimating strongly he should not be accepted in the Cincinnati Diocese. Presumably Bishop Purcell felt that Fr. Sänderl's conduct was justified, for he received him into his Diocese, assigning him to St. John's Church, Canton, Ohio. This parish had been administered by Fr. Tschenhens beginning in 1833 as a mission of Norwalk. It was at Norwalk the two missionaries met for the first time since July, 1832, when they had parted in Cincinnati. The arrival of Fr. Sänderl in Norwalk encouraged Fr. Tschenhens in the belief that the first Redemptorist community could be established there; Fr. Tschenhens had been pleading that this be done and now his plans seemed about to materialize. In July, 1835, Fr. Hätscher also arrived in Norwalk, to ask whether he might take Brother Joseph with him to his mission in Sault Ste. Marie. On July 19, 1835, the three Fathers and the brothers celebrated the Feast of the Holy Redeemer together and the same day Fr. Hätscher and Brother Joseph left for the mission referred to.⁵⁾

Fr. Sänderl goes more into detail in his letter to Bishop Purcell, explaining why he left Arbre Croche. Writing from Norwalk on July 23, 1835, he says, among other things: "It is quite impossible for any missionary to remain a long time at Arbre Croche unless the necessary funds be furnished him to support a costly mission in the dreary Indian forests. During the stay of two years not a cent was ever offered me, and therefore I ran into debt to the amount of \$140 for necessary expenses, in spite of help from benefactors in Europe. When I came to Arbre Croche, I found the buildings in a dilapidated condition. I had to repair them at my own expense; the agent of the Bishop refused me even a cent. The provisions sent by the Bishop or his agent often came too late or in smaller quantities than ordered, and I had to supply the deficiency as well as to procure other things needed for the mission . . . I had only expenditures but no income. I had only burdens

³⁾ Holweck, Rt. Rev. Msgr. F. G., in *Pastoral-Blatt*, St. Louis, August, 1920, p. 115; Beck, Bernhard, C.Ss.R. Goldenes Jubiläum des Wirkens der Redemptoristenväter an der St. Philomena Kirche in Pittsburgh und Umgegend nebst deren ersten Missionen in den Vereinigten Staaten Nord-Amerika's, Pittsburgh, 1889, pp. 45-46.

⁴⁾ Quoted by Holweck in *Pastoral-Blatt*, April, 1920, p. 58.

⁵⁾ Byrne, op. cit., pp. 52-53; Beck, op. cit., p. 27; Holweck, in *Pastoral-Blatt*, August, 1920, p. 115.

but no advantages, the Bishop taking the revenues of the mission. *Nemo propriis stipendiis militatur* (i. e., no one does service at his own expense). Why did I not more freely tell my wants to the Bishop? Ah, my Lord, a Bishop who takes the subsidies of the mission paid by the government, ought to know the wants of the missionary who bears the burden of the day and the heats. I wrote to Fr. Passerat at Vienna and requested him to pay my debts contracted at Arbre Croche; then Bishop Rese will have no reason to complain of me, but I hope I am not obliged to run into debt for the sake of the Bishop.”⁶⁾

After Fr. Sänderl had departed from Arbre Croche Bishop Rese sent Fr. Baraga there on a visit. The latter relates in his letter dated at La Pointe, Wis., Aug. 9, 1835, how he was received by his former flock: “I remained in Mackinac several days in order to take advantage of the opportunity to pay a visit to the Indians at Arbre Croche. They were overjoyed to see me once more and expressed an ardent wish that I remain with them, as Fr. Sänderl had left Arbre Croche at the beginning of June and is now somewhere in Ohio, where these Fathers (the Redemptorists) intend to build a monastery. However, I pointed out to the good Indians that their tribesmen on Lake Superior need my ministrations more, in view of the fact that they had never seen a priest prior to my arrival. I assured them that another missionary would soon come to Arbre Croche and this assurance quieted them somewhat.”⁷⁾

When Fr. Hätscher departed from Green Bay in the spring of 1834, Bishop Rese replaced him with Fr. Samuel Mazzuchelli, O.P., who began construction of an academy for girls and a convent for the Sisters adjoining the church, all in Green Bay. This was precisely what Bishop Rese desired. Had the Redemptorists built an athenaeum such as Bishop Rese had erected in Cincinnati, he would have been greatly pleased. But since they did not follow his plans, preferring to live in a community, he regarded them as unsuitable for the American missions.

While Mazzuchelli was building so energetically in Green Bay the Bishop presupposed the missionary would insure the finances for the undertaking. Mazzuchelli on his part rightly assumed the Bishop would defray the expenses. Soon the meagre funds available were used up and, when construction was well under way and the contractor demanded further payment, the missionary applied to the Bishop for funds. Bishop Rese indicated his strong dislike for the appeal and Fr. Mazzuchelli left Green Bay.

Quite naturally the construction was halted

⁶⁾ This letter is preserved in the Notre Dame Archives. Quoted by Byrne, op. cit., p. 53.

⁷⁾ This letter was printed in *Berichte der Leopoldinen-Stiftung*, Vienna, 1836, Vol. IX, pp. 53-57. The quotation was printed in *Pastoral-Blatt*, August, 1920, p. 115.

and the contractor sought payment from the Bishop. After considerable discussion the Bishop said he would “see what he could do,” but were he to do anything it would only be as a favor. If the contractor were not satisfied, he added, orders would be given to remove the half-completed buildings from the church premises because the contractor had no right to build on the Bishop’s property without special permission. Had the Bishop carried out his threat the contractor would have lost everything. Hence he left the building standing and waited the prelate’s pleasure.

Just at this time Bishop Rese received a large sum of money from the Leopoldinen Stiftung in Vienna. Fr. Passerat had appealed to that missionary society for financial assistance early in 1835 and was assured the organization would send Bishop Rese 9000 florins in two installments (of 4000 and 5000), intended for the Redemptorists. However, because Archbishop Milde of Vienna, who apportioned the society’s funds, was a “Josephinian” and an enemy of the Redemptorists, he placed 5000 florins at the disposal of Bishop Rese, sending the money directly to him and not to the Redemptorists. When the Bishop came into possession of this great amount of money he conceived the idea of spending the 9000 florins on the buildings in Sault Ste. Marie and Green Bay which he would then turn over to the Redemptorists.

One day in August, 1835, Bishop Rese turned up in Norwalk, arriving in a small buggy while Fr. Tschenhens was saying mass and promptly hurried into the sanctuary. Learning that Fr. Sänderl was living in Canton, the Bishop wrote the missionary, outlining his plans. Fr. Sänderl replied that he would not make a decision immediately but would consider the matter for a while; he added that a visitator was expected from Vienna any day.

Fr. Sänderl explained the situation in a letter to Bishop Purcell, dated at Canton on Sept. 3, 1835. Concerning Rese’s proposition he wrote: “I was surprised by a letter written by the Rt. Rev. Bishop Rese in our house in Peru (i. e., Norwalk), dated August 5, wherein he says that he came to our house to bring me back to Michigan and Green Bay. He says my reasons for leaving his diocese are not sufficient. He says further: ‘The Leopoldine Foundation permits me to expend 4000 florins for the establishment of your congregation in my diocese.’ He promises to do so at Green Bay, and requests me to return there as soon as possible. But when I was actually in Michigan and Detroit, he said not a word about such a sum, which he ought to have done to prevent my going away.”⁸⁾

Although the three Redemptorist pioneers

⁸⁾ Holweck, in *Pastoral-Blatt*, August, 1920, pp. 115-16; Byrne, op. cit., p. 54—correcting Holweck on two points. Fr. Sänderl’s letter is preserved in the Notre Dame Archives; it is from the latter source we quote.

were laboring in widely scattered places in the United States and did attempt to explain their situation to their confreres in Austria, some of the latter blamed them for their negligence in establishing a religious community with monastic observance. These rash critics could not understand the sad plight of the Fathers in America and could not see why the erection of a community under such conditions was utterly impossible.

But the first Redemptorists did not possess the means to build a community house and the bishops did not assign them a place where such a community could be instituted. Several of the Redemptorists in Austria thought it best to abandon the American mission and to recall the Fathers and brothers to Austria and Germany. This suggestion did not meet with the approval of Fr. Passerat, vicar-general of the Redemptorists in Austria, who sent a circular letter to all the houses inviting his subjects to volunteer for service in the American mission. But the depressing reports from America discouraged the Redemptorists in Austria to such an extent that only two men volunteered. These were the Fathers Joseph Prost, an Austrian, 31 years old, and Peter Czackert, a Bohemian, 27 years old. Despite his youth Fr. Prost was appointed superior of all Redemptorists in America by Fr. Passerat, replacing Fr. Sändler.

Fr. Prost confessed later that he acted rashly in accepting this office, because the conditions and difficulties of this foreign mission were unknown to him. This confession gives warrant to the surmise that some of the other Redemptorists likewise considered him unfit for the position. Fr. Prost asserted an older and more experienced priest should have been appointed superior, someone who possessed better qualifications to discharge the attendant obligations.

However, Fr. Passerat did not wish to compel anyone to go into this new vineyard and since only two priests volunteered for service, he had no opportunity to appoint any other Father for this difficult task. Later both Fathers Prost and Passerat discovered that an older, learned priest, experienced in European affairs, was not always the best choice for superior in America and that men of this kind, despite their good qualities and worldly experience, would make serious mistakes. The explanation is that some noble, well-meaning men would not take into account the different conditions in the foreign field, being accustomed to judge everything according to European standards and intent on introducing European customs. Neither would the sad experiences of their predecessors easily enlighten them; only after many blunders had been committed would they open their eyes.

(To be continued)

JOHN M. LENHART, O.F.M.Cap.

Pittsburgh, Pa.

COLLECTANEA

WHILE the history of some of the more important orphanages founded by German Catholics in our country during the first fifty years of the immigration period, which began about 1830, has been written, there remains the important task of searching for records of the institutions of this nature founded and conducted by individual parishes. They were numerous but no attempt has been made to write their history.

The story of Holy Trinity Parish, Brooklyn, N. Y., published on the occasion of the one hundredth anniversary of the dedication of its first church on Oct. 10, 1841, contains the following valuable bit of information regarding an institution of the kind referred to:

"Father Raffeiner, the founder-pastor, manifested his desire to aid the orphaned by bequeathing several pieces of property and invested bonds for the erection of a separate home for them. This wish, his successor, Msgr. May, endeavored to carry out with utmost dispatch, since in January, 1862, the 'Orphan Home' society was fully incorporated. The donations from generous contributors and charitable societies flowed in freely, so much so that by 1868 an asylum on Graham and Johnson Avenues was erected for \$15,788, with a surplus for running expenses of \$9,000."¹⁾

According to the account, at first only the orphans of the parish were admitted to this institution; later, "children of society members in good standing" were also accepted; by 1873, this parochial orphanage was opened to charges committed by the city. Ultimately, "before the turn of the century, new orphanages were built at Farmingdale and at Melville. The one on Graham Avenue [the old parish institution] is chiefly used at present as a reception station." "Thus," the account concludes, "from an humble beginning, the Orphan society under the careful guidance of successive pastors and with the wholehearted co-operation of the Sisters of St. Dominic has developed into a noteworthy charitable organization."

Another notable parish orphanage we know of was part and parcel of St. Paul's Parish at Reading, Pa. And there were still others.

It appears that neither the weekly *Herold des Glaubens* (1850) nor the daily *Tages-Chronik* (1851) was the first German Catholic paper published at St. Louis, as even the late Msgr. Rothensteiner assumed. According to *Der deutsche Pionier*, issue of May, 1872, there appeared on the 10th of June, 1847, "the first issue of the *St. Louis Zeitung*, published by Barth, Hauck and edited by A. Eickhoff. The paper represented the Catholic viewpoint in religious and the democratic in political questions. The daily was discontinued on the 25th of October." The informant, Friedrich Schnake, himself a journalist, is quite dependable.

¹⁾ Centennial Celebration of the Most Holy Trinity Church, Brooklyn, N. Y., Oct. 12-16, 1941, p. 35.

BOOK REVIEWS

Received for Review

My Daily Reading from the New Testament. p. c., 576 p. Price 35 cts.

My Daily Reading from the Four Gospels. p. c., 288 p. Small type, 25 cts.

My Daily Reading from the Four Gospels. p. c., 576 p. Large type, 35c. Arrangement by Father Stedman. Confraternity of The Precious Blood, Brooklyn, 1941.

Schmiedeler, Edgar, O.S.B. Co-operation. A Christian Mode of Industry. Cath. Literary Guild, Ozone Park, N. Y., 1941. Cloth, 218 p. Price \$1.50.

Weller, Rev. Philip T. Venite Adoremus! The Divine Office for Christmas Adapted to Parish Participation. Pio Decimo Press, St. Louis, 1941. p. c., 16 p. Price 10 cts.

La Restauration de la famille francaise. Une oeuvre de haute politique. L'Ecole Sociale Populaire, Montreal, 1941. p. c., 32 p. Price: 15 sous.

Gillard, John T., S.S.J., Ph.D. Colored Catholics in the United States. An Investigation and a Survey. The Josephite Press, Baltimore, 1941. Cloth, 298 p. Price \$3.00.

Reviews

THE volume on "Christian Unity," by Serge Bolshakoff, a Russian exile residing in England, may be expected from the press in the near future. Dom Tarasewich, in a reference to the work published in his review: *Voice of the Church*, speaks of it as "very instructive, interesting, inspiring while shedding much light on the intricate and involved problem" discussed by its author.

The manuscript of another book by Mr. Bolshakoff, "The Christian Church and the Soviet State," is in the hands of the publishers.

Duffey, William R., M.A. Voice and Delivery. St. Louis, B. Herder Book Co. Price \$2.50.

Few if any of the myriads of books and magazine articles written with a view to training finished speakers are as adequate as Voice and Delivery. The author is professor of speech at Marquette University, with twenty-five years of teaching experience at the Curry School of Expression, The University of Texas, The College of St. Thomas, Marquette University, and professional activity, particularly as director of Radio Station WHAD. He has produced a book that can be of priceless value to speakers, professors and students of oratory—a work unsurpassed in completeness and comprehensiveness.

One idea re-echoed throughout the four-hundred pages of the book is this: No action of mind, voice or body is inarticulate, the moment a speaker steps up on the platform; and therefore, every off-stage habit—good or bad—of thought, speech or bodily carriage and posture is reflected in the orator's conduct on the rostrum. Mr. Duffey is keen to call attention to the habitual sympathetic attitude of mind which the successful speaker must have toward his audience. A sound maxim for professors of speech is "The principle must be *speaker* and

then method, rather than method applied to speaker." A wealth of technical knowledge for the professor and pupil of oratory can be garnered from the chapters which treat very thoroughly the mechanics of voice culture and phonetics. The book indicates the relationship between speaker and audience and how the speaker can swing the audience to his side or against him. Finally, more than one-hundred selections are included at the rear of the book.

IGNATIUS FABACHER, S.J.

Mueller, Therese. Family Life in Christ. The Liturgical Press, Collegeville, Minn. 32 p. Price 10 cts.

It is still a common opinion among many Catholics, that liturgy belongs exclusively within the walls of the Church. Therese Mueller shows in the present booklet that it has just as large a place within every home, that it can be lived, and can create a warm Catholic atmosphere in the small circle of every family. She offers a wealth of practical suggestions: how to foster a deeper consciousness of the gifts received in the Sacraments, how to live the ecclesiastical year at home, and how to surround even the daily routine of life with the prayers and rich symbols of the liturgy. Many readers will like especially what the authoress says on family sacramentals and the many blessings for the home, the expectant mother, the children, and for other occasions.

The booklet deserves widest distribution. It shows that by means of the liturgy the life of the Church can be brought into the center of home life, that in the liturgy we have a wonderful means to broaden and deepen the religious instruction and strengthen the Catholic conviction of our children. Family life in Christ, centered around and illuminated by the liturgy, is a striking example of Catholic Action.

GUSTAV VOSS, S.J.

Garcias, Rev. V., D.D., M.Agg. Heaven and Home. Jules A. Menesse Co. Publ., Bombay, India.

This booklet in ten chapters, ninety-six pages, should do much good. The general theme is the elevation of the home to the exalted place God intended it to occupy in the lives of men.

In these conferences with such titles as: "Woman in the modern world," "The meaning of motherhood," "An attractive home," there is naturally a strong appeal to women. But one does not find here a set of lectures merely condemning vices and exhorting to virtue. Rather effort is made to enlighten and encourage. With the assumption that most women should find the sphere of their ambition in the home, Father Garcias sets about stimulating their interest and furnishing them motives.

A perusal of this book will profit also priests and nuns whose sublime vocation gives them such a large share in the formation of character and the education of youth.

REV. W. J. O'SHAUGHNESSY, S.J.

THE CENTRAL VEREIN AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.
President, William H. Siefen, New Haven, Conn.
First Vice-President, Richard F. Hemmerlein, Syracuse, N. Y.
Second Vice-President, Rev. Edward A. Bruemmer, St. Louis, Mo.
Third Vice-President, Albert J. Sattler, New York.
Fourth Vice-President, Mrs. Mary Filser Lohr, New York, Pres. Natl. Cath. Women's Union.
General Secretary, Albert Dobie, New Haven, Conn.
Assistant Secretary, August Springob, Milwaukee.
Treasurer, Wm. J. Kapp, New York.
Marshal, A. M. Herriges, St. Paul.
Trustees, E. A. Winkelmann, St. Louis; Bernard Schwegmann, San Antonio; Michael Mohr, Colwich, Kans.; August Petry, San Francisco; A. G. Wackenheim, St. Louis; Frank C. Kueppers, St. Paul; Dr. A. W. Miller, Indianapolis; Cyril J. Furrer, St. Louis; Charles Kabis, Newark, N. J.
Hon. Presidents, Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh; Frank C. Blied, Madison, Wis.
Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, Philip H. Donnelly, Rochester, N. Y.; Wm. H. Siefen, New Haven, Conn., C. V. President; Rev. C. F. Moosmann, Munhall, Pa.; Rev. Rudolph B. Schuler, Krakow, Mo.; Rev. Anthony T. Strauss, St. Charles, Mo.; F. Wm. Heckenkamp, Quincy, Ill.; Dr. Nicholas Dietz, Omaha, Nebr.; F. P. Kenkel, Director, Central Bureau, St. Louis, Mo.

Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis, Mo.

The Central Verein and the Crisis

IT is only natural officers and members of district leagues and individual societies affiliated with the CV should ask themselves: how will the war with Germany, Italy and Japan affect us? Should we cease our meetings or hold them less frequently in order to devote more attention to the problems of national defense and to assure the military victory of our armed forces? Or should we change the scope of our activities?

Before answering these questions, several facts should be made clear. First, the Catholic Central Verein of America is not now, and never has been, a "foreign" organization. So far from being connected, especially in a political sense, with Germany, not a few of its members in years gone were exiles from Germany. Secondly, the patriotism of its members has never been called into question by any official of the American Government. The word "fath-

erland" has had for them only one meaning: the United States. Their patriotism is not of the jingoistic kind but is a fundamental patriotism that seeks constantly, in peace and in war, the true, abiding and enduring welfare of our country and its people. And finally, their attitude toward the excesses of Hitler and Mussolini and their Governments is by no means a "cloak." They were outspoken in their criticism of the acts of the two governments from the very first years of the dictators' rise to power, long before, in fact, the names Hitler and Mussolini became household words of contempt in our country.

Hence, the Catholic Central Verein of America need apologize to no one either for its existence or its right to speak today as a federation of some 100,000 loyal American men and women.

Now in answer to question, what shall be the CV's role in the emergency, and especially the functions of its constituent groups? To suspend their activities now would be a distinct disservice to their country and to themselves. For the war will be fought on many fronts, at home and abroad, and the value to the Government of a well-knit, effectively organized group will be very great.

It is needless to point out that war produces vast changes in the citizens' lives. Many problems that clamored for solution are laid aside as newer, larger ones arise. Many will be the demands made upon our members to help solve these difficulties; upon their charity as well as upon their civic virtue. To mention only a single instance, an organized group can promote the sale of defense bonds far better than individuals.

But CV societies and leagues have perhaps an even greater duty. No matter how long the war may last peace will one day be restored. And then social problems, possibly of a magnitude hitherto unknown in the history of either our country or the world, will make their appearance. A lasting social reconstruction will depend on how well these problems are met. It is not idle to speak of these matters in times of stress. For well over a year now social leaders in England have devoted increasing attention to post-war problems, realizing that military victory is not sufficient to guarantee permanent economic and social victory.

But for our organizations to be truly effective in their help now and especially after the war, much is demanded of them. We refer in particular to the need for study so that these affiliates may be able to contribute substantially in the rebuilding of our country on the basis of Christian principles in the after-war period.

Yes, were the Catholic Central Verein of America to suspend or curtail materially its activities now, it would be unfaithful to its ideals of service to God and our country.

Friends In Need

GENEROUS indeed has been the immediate response to the emergency appeal for financial assistance, addressed by the Central Bureau to some 2500 of its friends on Dec. 6th. Within less than two weeks (to Dec. 19th) 183 societies and individuals had contributed a total of \$1233.31. This represents a slight increase, in both number of gifts and the amount, over the receipts for the same period of last year, although shortly after the first figures had been published in the January, 1941, issue of *SJR* two contributions amounting to \$1850 were received.

As was the case in 1940, bishops and priests donated by far the largest amounts in the early weeks after the appeal had been sent out. Two bishops and 55 priests have thus far contributed \$540.05; the Bishop of a diocese in the East sent \$100. Lay donors include 72 men (\$358.25) and 12 women (\$49.01), in addition to 26 societies (\$173.00).

A number of donations have been received from what might be called unusual sources. Thus one diocese contributed \$50, ten monasteries \$39, three parishes \$16, a convent \$5, and a college \$3. Twenty-three States are represented in the totals, from Oregon to Florida, from California to Connecticut. Largest amounts have come from Missouri, \$193.01, Illinois, \$151.05, and Connecticut and New York, \$147 each. The sums have ranged from \$1.00 to \$100.00, as follows: \$100, 1; \$50, 2; \$27, 1; \$25, 7; \$20, 1; \$16, 1; \$15, 1; \$10, 29; \$8.01, 1; \$5.25, 1; \$5, 74; \$3.05, 1; \$3, 11; \$2.50, 1; \$2, 17; \$1.50, 1; \$1, 33.

The alphabetical list by States follows: Arkansas, 2, \$6; California, 1, \$5; Connecticut, 7, \$147; Florida, 1, \$5; Illinois, 26, \$151.05; Indiana, 8, \$53; Iowa, 3, \$15; Kansas, 11, \$98; Kentucky, 2, \$12; Maryland, 2, \$10; Michigan, 3, \$32; Minnesota, 14, \$94; Missouri, 31, \$193.01; New Jersey, 1, \$1; New York, 18, \$147; North Dakota, 3, \$23; Ohio, 8, \$43.25; Oregon, 1, \$1; Pennsylvania, 16, \$65; South Dakota, 1, \$10; Texas, 6, \$42; West Virginia, 1, \$5; and Wisconsin, 17, \$75.

Of paramount significance is the spirit in which the appeal has been answered. Not a few of the replies have included messages of encouragement and the expression of a wish that it were possible to send larger gifts. Writing in the name of the superior of a missionary college in Pennsylvania, a priest stated: "Father wishes me to express his regret that the enclosed donation is not bigger for such a good cause. It is meant only as a token of appreciation from a poor mission house in charge of the poorest of God's poor, the Negroes."

The spirit of the contributors is also revealed in the action of the St. Michael's Society of Poughkeepsie, N. Y., one of the oldest of all CV affiliates, organized in 1849. The society itself voted a gift of \$10 but immediately it was decided to take up a penny collection as well;

this netted \$6 more. In addition two of the members have contributed \$6, making a combined total of \$22 from the one organization.

The appeal, a four-page folder, pointed out that while expenses had been reduced over last year and necessary repairs have been delayed, a deficit was inevitable unless assistance was forthcoming. The reason is the reduced interest rate obtainable on sound bonds; the principal has not been reduced by unwise investments, but on the contrary has been increased. However, the total loss on account of lessened income from 1932-33 to 1940-41 amounted to \$23,920.68.

The remainder of the folder was a pictorial representation of certain activities of the Bureau. Enclosed with the letter was a list of opinions of the Bureau's undertakings from persons in various parts of the world.

Chaplains Welcome "Guide Right"

IT is safe to say that no publication of the Central Bureau in recent years, whether for general or specialized distribution, has enjoyed such favor as "Guide Right, Fundamental Tactics of Warfare Against an Insidious Enemy." Intended for free distribution to the soldiers, sailors and marines, this 30-page pamphlet has been requested by the thousands by chaplains of induction centers, army camps, naval bases, air stations, etc.

The CB has endeavored to supply all the copies asked for, although at a cost of over two cents each the expenses of publication have mounted considerably. Already more than 50,000 copies have been distributed and new editions are being published as rapidly as possible.

The opinions of the many chaplains who have read "Guide Right" give ample testimony to its excellence as well as to the value of this undertaking of the Bureau. Moreover, many pastors have requested a supply of the brochure, with the idea of giving one to each young man of their parishes called to the colors.

We print herewith a selection of the expressions received from chaplains regarding the pamphlet. For obvious reasons their names and also their camps or stations are omitted:

"After reading your 'Guide Right' I decided that every Catholic boy here on the field should have one."

"Guide Right is a pamphlet admirably suited to its purpose and one which would be welcomed by any Catholic chaplain. As I am at present caring for about 3200 Catholic soldiers, I can very well use as large a supply of these booklets as you are able to send."

"Having just finished the copy of Guide Right which you kindly sent me, I am convinced it is just the book we need for our boys here . . ."

"I have received your copy of Guide Right and find it an excellent treatment of a difficult subject, and an inestimable help to a chaplain in his work. I would greatly appreciate a supply of this brochure."

"Congratulations for the splendid way in which the booklet is gotten up! So far nothing better or even equaling it has come to our notice."

"Guide Right is the most practical help I have received in the presentation of this subject in over twenty years of military service. You may be assured that I

am going to avail myself of the opportunity to place one of these booklets in the hands of every one of my men, regardless of denomination . . . It is going to fill a long felt want."

"The men were given copies and appreciated them very much; they gave them to their Protestant friends."

"I am confident that your Guide Right has a place in our chapel library and I am anxious to procure additional copies."

"Your wonderful little book Guide Right was received and is most welcome . . . We have a constant stream of fine Catholic men passing through our Reception Center and this booklet would be inspiration to living a noble and upright life."

"Would you kindly send us another supply of Guide Right? Your last order of these booklets was picked up in a hurry by the soldiers here . . ."

"Having just read your booklet Guide Right and knowing from personal experience as an army chaplain that the wholesome advice contained therein meets the needs of the men in the army, I beg you to send me 500 copies . . . They will be invaluable not only for the Catholics but for every man in the regiment."

Thus the chaplains' opinions. It is activities like these make extra assistance to the Central Bureau all the more necessary in this hour of crisis.

Call to Catholic Youth

COMBINING a resolution on the press with one on the youth question, by the CV of Kansas at its convention in the fall, was more than a mere accident. The men who framed the declaration knew what many tend to overlook: the influence of the press upon the young people.

After urging support of Catholic newspapers and periodicals, particularly the diocesan paper, the resolution asserts that newspapers guilty of propaganda should be reprimanded. Turning to the youth problem itself, the statement points out that "at the present time our young people profit from a prosperity caused by carrying out the defense program."

"But," it continues, "money frequently proves dangerous to young people lacking foresight. Since youth desires and seeks recreation and pleasures, the CV recognizes the need of developing recreational facilities while emphasizing at the same time that opportunities for spiritual and cultural development must be granted young men and women in accordance with the opinion expressed by the Papal Legate in our country, Most Rev. Amleto G. Cicognani, on a recent occasion and also in a resolution adopted by the New York convention of our mother organization, the CCV of A."

"The monthly letters issued by the second vice-president, Rev. Edward A. Bruemmer, closely observe this injunction. Let the officers and members of societies affiliated with the Kansas Branch of the CV make good use of these informative communications."

Announcement of the organization of a separate youth movement by the Natl. Cath. Women's Union is made by Rev. Edward A. Bruemmer in his activities letter for January, addressed to affiliated CV youth societies. The second vice-president states the CV movement joins hands with the youth movement of the NCWU, "each working in its own sphere, but recognizing the necessity of unity, while refusing to become conglomerations, rather than orderly organizations."

While young men's and young women's organizations are poles apart as far as most of their activities are concerned, Fr. Bruemmer asserts, there are certain unifying factors which must not be overlooked. Although there is a common ground for such groups, at times "their work and their interests are far apart. Most of us do not like manly women or effeminate men."

Activities suggested for the month include: spiritual—a three-day retreat; intellectual—study of the CB pamphlet, "Modern Individualism and its Social Effects," by Rev. Virgil Michel, O.S.B.; athletic—sponsorship of ice-skating parties, basketball, bobsledding; social—joint meetings of young men's and young women's societies; civic—inviting Catholic young men from neighboring military camps to attend monthly meetings, study club sessions, and participate in all recreational and athletic activities.

Unity

THE convention of the St. Joseph's State League of Indiana held in Richmond last fall, had for its keynote unity. The delegates from Evansville delivered an extended report of the meeting to members of the St. Henry Society, stressing this point.

Such was the impression created upon the members by his report that when the society received a letter from the Central Bureau in October urging study of the national convention resolutions, the suggestion met with a generous response. "We have the hope," writes Secretary John Winterman, "that this may be the beginning of a closer bond between the Central Bureau and the St. Henry Society."

Accompanying the letter was the organization's check in the amount of \$3.00, intended for the Central Bureau emergency fund.

News and Notes of CV Leagues

SOCIETIES and leagues of the CV have made it a tradition to celebrate the patronal feasts of their organizations each year. None are more faithful in this regard than the Rochester and New York City sections.

The patronal feast of the Rochester group is the Immaculate Conception. This was observed with special ceremonies on Dec. 7th at Holy Redeemer Parish. The delegates were more than merely encouraged by the presence of Most Rev. James E. Kearney, Bishop of Rochester, who had noted the time and place of the assembly in the diocesan weekly, *The Catholic Courier*. The prelate phoned the pastor of the host parish and indicated his intention to be present. In his address to the members Bishop Kearney congratulated them on their accomplishments both locally and nationally.

The New York City Branch, also under the patronage of the Immaculate Conception, conducted its observance in Holy Redeemer Parish. The sermon was preached by Rev. George A. Kreidel, pastor of St. Joseph of the Holy Family Parish, after which solemn benediction took place. Following the church services a well attended mass meeting was held in the parish auditorium, at which the pastor, Rev. John Sippel, C. Ss.R., welcomed the participants, later addressed by Rev. John M. Beierschmidt, C. Ss.R., Mrs. Mary Filser Lohr, president of the NCWU, Mr. Charles F. Gerhard,

president of the Volksverein of Philadelphia, and Mr. Albert J. Sattler. A number of new members were enrolled on the occasion.

The largest gathering of young people ever to assemble in the Volksverein Hall, Philadelphia, was held on Nov. 26th when students from Roman Catholic High School were joined by others as guests of the organization. Out of the meeting came plans for a youth rally to be conducted in the near future.

Events on the program included the exhibition of motion pictures of Colorado and the Rocky Mountains, as well as of football games played by the high school; these were shown by Rev. John M. Crosson. The high school students, for the most part members of the German classes taught by Rev. Andrew P. Brown, rendered a number of folk songs.

Addresses by guest speakers featured the November and December meetings of the St. Louis and County District League, the former held Nov. 7th in Perpetual Help Parish, the latter Nov. 30th in St. Andrew's Parish. Mr. Raymond Krings discussed "The Catholic Church and the Implications of a Nazi Victory" at the first meeting, while Rev. Edward P. Dowling, S.J., considered "Catholics and Sound Government" at the second session.

Rev. Joseph F. Lubeley, spiritual director, delivered a eulogy of the late August F. Brockland after which a resolution of respect was drafted and adopted by the delegates.

St. Joseph's and St. Mary's Societies in St. Michael's, Minn., were hosts to the Crow River Federation at its meeting Oct. 26th. Despite inclement weather the new auditorium was filled nearly to capacity. The organization approved the formation of an advisory board, agreed to co-operate with the societies in St. Cloud in preparation for the 1942 State Branch convention, and laid plans for a religious celebration within the octave of Corpus Christi. The principal speaker of the afternoon was Mr. John Brandt who discoursed on "The Present-Day Conditions in America." He referred, among other things, to the question of parity prices for farmers.

Apostolate of Books

DESPITE the interference with the mails by the exigencies of the war a package of books, intended for the library of St. Mary's College at Kurseong, India, reached its destination safely, the rector, Rev. Fr. De Letter, S.J., has informed us. The consignment consisted of ten volumes of a kind suitable for an institution preparing young men for the priesthood.

The writer reports that all told 642 priests have graduated from St. Mary's College, including the 20 neo-presbyters ordained Nov. 21, 1941. Among the professors, added to the staff during the past year, there is an American, Fr. C. Chamberlain.

A package of books the CB sent to Catholic missionaries, sojourning in an Internment and P. of W. Camp in the island of Jamaica, found a hearty welcome, we are told by the priest to whom our package had been addressed. "Let me thank you very heartily," this Tyrolese writes us, "for your kind letter of Oct. 10th and for the precious parcel of books. I had hardly opened it, when most of the books were already borrowed by our confreres. Especially 'Microbe Hunters' was well received. It has by

this time passed into the third hand. I have read two already; Fr. Malachy's 'Miracle' I liked very much."

By way of a Christmas gift, the interned missionaries were sent nine additional volumes. We solicit further gifts of books, either in German or in English.

Jubilee

THE first priest from among the sturdy Russländer who settled in Kansas a half-century ago, Rev. George Herrman, 49, celebrated the silver jubilee of his ordination to the priesthood on Dec. 16th. The jubilarian offered mass on that day in his parish church, St. Joseph's at Ost, in the presence of Most Rev. Christian H. Winkelmann, Bishop of Wichita, and a large number of priests.

Fr. Herrman, a native of Liebenthal, Kans., has had the advantage of a wide background of study. Following his college course in Atchison (completed in 1911) he pursued his philosophical and theological studies at the Universities of Bonn, Innsbruck and Louvain, after which he enrolled in Kenrick Seminary, St. Louis. He was ordained in the Wichita Cathedral on Dec. 17, 1916. The young curate served at Newton until 1918 when he was transferred to Ost, remaining there ever since. Under his direction the parish property and cemetery have been substantially improved.

Always a friend of the CV of Kansas, Fr. Herrman is a regular attendant at annual conventions and has acted as host to the assemblies on several occasions. A few months ago he readily consented to serve as spiritual director of the newly organized branch of the NCWU.

In conjunction with the jubilee ceremonies a bazaar was conducted on the grounds throught the day. Two days later Fr. Herrman traveled to Liebenthal where his relatives and friends sponsored a second jubilee celebration.

Necrology

SUFFERER from a heart ailment for the past twenty years, Rev. Dennis Engelhard, O.F.M., went to his reward from the Duns Scotus House of Studies at Detroit in October. His death did not make the first page even of our Catholic papers, although his confreres declare the richness of his life, crowned by a holy death, had affected them like a silent sermon.

A writer, an editor and a pastor of souls, Fr. Dennis labored assiduously and faithfully with untiring energy. For thirty years he edited the German Messenger of the Sacred Heart, published at Cincinnati, and what this monthly has meant to several generations of our people will never be known until the sealed book containing a record of good deeds and achievements performed unknown to the world shall have been unsealed. As edited by Fr. Dennis, the *Sendbote* was a font of sound Catholic information and of true piety. There was no appeal to emotions and fleeting pietistical fashions which are so repugnant to a sturdy Christian mind. It consoled the mind

and heart of careworn and heavily laden simple folk, and inspired men and women of so-called higher education with noble thoughts and aspirations.

The necrology published in the publication he edited for so long declares, if Fr. Dennis had a passion it was that of being a Franciscan. Genuinely unpretentious and wantless he personified, as it were, the spirit of St. Francis. Therefore death came to him as a friend, charged with the task of leading him to his Father's house.

But as we said, the life of this remarkable priest was not heralded by the press. At the Central Bureau he is remembered for the encouraging notes he addressed to us from time to time.

Miscellany

THE Commission on American Citizenship has issued its second annual report, disclosing marked progress during the year. Organized to aid the spiritual awakening in America, the Commission is headed by Most Rev. Joseph Corrigan, rector of the Catholic University of America, president, and Dr. Robert H. Connery, director. The president of the CV and the Director of the CB are members of the Commission.

Specific progress is noted in the development of curricula, the production of text-books, sermon material and radio sketches, as well as the promotion of study clubs and similar movements.

On Dec. 18th the newly formed Committee of Bishops appointed to study the peace points enunciated by Pope Pius XII, in the light of the war aims of our country, issued its first statement. The Committee is composed of Archbishop Samuel A. Stritch, of Chicago; Bishop James H. Ryan, of Omaha, and Bishop Aloisius J. Muench, of Fargo.

"In the clouds of war we must delineate the peace which is our inspiration and strength," the statement reads. "Victory will mean not a triumph of might but a benediction for all the world. We desire not conquest, we seek vengeance on no peoples . . . This Bishops' Committee, without entering the realm of statesmanship, will try to make clear the indispensable postulates for a just peace enunciated by our Holy Father . . ."

"Its work is to try to help," the message concludes, "as becomes churchmen, our Government in being the instrument of Almighty God for the setting up of a new era in which human rights, human freedoms, and a sane human solidarity will offer to all peoples prosperity and a chance for the pursuit of happiness."

Long an affiliate of the CV of Connecticut, the St. Joseph Society of Torrington has disbanded. Twenty-three of the 33 members attended a special meeting, held in November, at which the action was taken. Cash reserves amounted to the remarkably high total of \$8278.

The dissolution is to be regretted, particularly in view of the financial condition of the society. Several CV officers and others had urged the members to continue the organization.

The third in the series of six lectures being conducted at the Convent of the Sacred Heart, Overbrook, Pa., was delivered by Most Rev. Aloisius J. Muench, Bishop of Fargo, on Nov. 17th. The theme of his discussion was "Times That Try Men's Souls—A Problem for a Free America."

A joint Christmas message has been issued to NCWU societies by Rev. Anthony T. Strauss, spiritual director, and Mrs. Mary Filser Lohr, president. The former discusses the significance of Advent and Christmas and commends the newly organized youth movement of the federation.

Mrs. Lohr comments on the post-convention accomplishments and urges increased mission aid as well as intensified study of the convention resolutions. A copy was enclosed with the communication. The president also asserts that "now that we are at war, let us implore the Prince of Peace to bring 'peace on earth to men of good will.'

For nearly five years St. Joseph's College, in Colombo, Ceylon, has published an excellent tabloid-monthly, *Social Justice*, dealing with all manner of social problems especially in their relation to conditions on the island.

The CB has a complete file of the publication, and despite the war it is still being received. Toward the end of the summer we wrote the editor, Rev. Peter A. Pillai, O.M.I., asking whether he could supply the December, 1940, issue that had been lost somewhere in transit. He replied on Oct. 9th that he was acceding to our request (the letter was received only recently), and added that he was reprinting our pamphlet, "Corporate Democracy," by Rev. Bernard W. Dempsey, S.J., in two installments in his monthly.

"I have taken the liberty to condense the booklet," he wrote. "I hope that this will not displease you; it was meant to give greater publicity to the excellent material found in the little booklet. I thought it was better than a review of the pamphlet. I left out purely Catholic parts in order that it may have a wider appeal."

Deserved praise is accorded by *Rural Life*, official organ of the National Catholic Rural Movement, of Australia, to the programmatic volume compiled by the National Catholic Rural Life Conference of our country and brought out by the Bruce Publishing Company.

This book, known as the "Manifesto on Rural Life," is called "the most adequate description of the classical Catholic attitude to the land that has been published in the English language. In no work of this nature have we seen such an excellent adaptation of the age-old rural tradition of the Church to the economic and social factors with which the farmers of today are confronted. Chapters on Farm Ownership and Land Tenancy, Rural Settlement, on Rural Communities, on Co-operation, and on the Farm Laborer, included among others, witness the intensely practical approach from which the whole book is written."

In conclusion the review states: "In fact it is a book which should be part of the library of every rural group. It is the most compact exposition of the Catholic program towards the land which we have seen."

This excellent publication deserves a far wider circulation than it has received. It should be in the library of every country pastor. Its various chapters are well adapted for the use of discussion clubs in rural communities.

We are happy to count the Study Club on Social Science, organized among the students of the Grand Seminary at Montreal, among the groups that make use of our literature. A communication addressed to us by one of its members assures us our leaflets on credit unions and co-operation had proven most helpful.

"In the past," the writer states, "topics such as social security, credit unions, and co-operative stores were discussed with much profit to all. We have just finished studying slum clearance, as conducted by the United States Government, and have reached the conclusion that co-operative housing offers the practical solution of the problem."

Societies in Erie, Pa., voted recently to invite the CV and CWU of Pennsylvania to hold their 1942 convention in that city. Present at the meeting, held in St. Joseph's Parish hall, were representatives of the St. Joseph's, St. John's, and St. Mary's Societies. Mr. John P. Malthaner and Miss Rose Kaltenbach were chosen convention chairmen.

Erie has been host to annual meetings of the Branches on three previous occasions, in 1901, 1914 and 1930. Preliminary plans call for a pontifical mass to be celebrated in St. John's Church. The second meeting of the committee will take place in the auditorium of the latter parish, to which representatives of all affiliated societies in the city have been invited.

It is an old saying, people whose stoves are glowing with heat are apt to believe everybody to be enjoying warmth. Thus too, men and women sufficiently endowed with the means necessary to a comfortable life are in danger of overlooking the existence of poverty and destitution prevalent here and there throughout the country. The communication addressed to the Bureau by Fr. Alfred A. Baltz, O.S.B., from St. Michaels, N. D., may prove anew both the obligation of considering the needs of our neighbors, even though they may not live next door to us. Having acknowledged receipt of a bale of clothing sent him by us, Rev. Fr. Alfred writes:

"I doubt that you are able to realize what it means to these people to receive articles of clothing now that times are so hard and the winter nights beginning to sting. You will never know, this side of heaven, how much it means to me to be able to alleviate the needs of these poor people in some little way. God will surely reward all of you, who have made it possible for me to do so."

The writer ends by assuring us that his second Mass on the coming Sunday would be offered up according to our intentions.

The History of Most Holy Trinity Parish, Brooklyn, published early in the fall, pays tribute to the memory of the late Joseph F. Dehler, captain of the Union Guard, organized in the days of the civil war, and the organization's president from 1916 until his death last spring.

Mr. Dehler was active in the Brooklyn Federation of the CV of New York, having served as its secretary for more than twenty-one years and for a time as its president. During his term of office he attended every convention of the New York section and as a member interested in the social question was known as a zealous promoter of the policies of our organization.

The Brooklyn Federation has decided to establish an In Memoriam enrollment for the deceased in recognition of the services he rendered it throughout the years.

All too many book reviews are little more than blurbs of a complimentary kind, intended not to hurt the feelings of an author or publisher. What the *Cross and the Plough* has to say regarding our pamphlet on "Corporate Democracy," by Rev. B. W. Dempsey, S.J., is not in this category. Having declared the treatise has "striking qualities," the writer of the brief review continues:

"The author has had the rare intelligence to see and draw attention to the grave danger which attends any attempt to equate the human person with the body economic or politic. The former is *sui generis*: the parts have no rights against the whole. In the economic or political analogy, the parts have rights which the whole has not, but by a process of hypnosis this fact tends to be overlooked. Hence the totalitarian State. Unless this distinction is made clearly and the danger indicated, Catholic talk of the Corporate State is a betrayal. And the distinction is rarely made. We may have to develop this point if the process continues."

In the end, Fr. Dempsey is taken to task, because the reviewer believes he is not conscious "that Industrialism has any bearing on the problems he discusses. It is accepted lock, stock and barrel."

The demand for Catholic magazines by institutions and individuals unable to subscribe for them continues to grow. A letter addressed to us from a mining town in the Canadian Province of Alberta is characteristic of more than one request for periodical literature. It is a sister writes us:

"Copies of any American Catholic monthlies you may be able to send us will be gratefully received, because many of the miners hereabouts are high school students who, I am confident, appreciate good reading matter and hence I am anxious to make an attempt to supply their wants."

With the evident intention of assuring us that we are not being taken advantage of, the sister adds:

"If it were possible for us to spare the money, we know it would be well spent on subscriptions to good magazines. But we haven't the means to do so; this is just a poor little mining community, but the young people are quite ambitious."

Our attention was first called to the need of these sisters by the superior general of the order, writing from Nova Scotia.

DAS SOZIALE APOSTOLAT

UM DIE CHRISTLICHE FREIHEIT.

DIE Lage, in der sich gegenwärtig das Christentum befindet, zwingt zum Nachdenken. Wir erleben allenthalben ein Abgleiten grosser Massen von der Kirche, ihre innere Entfremdung und allmähliche Loslösung von christlichen Lebensarten und Lebensformen. In weiten Kreisen wächst das Missverständnis gegenüber den religiösen und moralischen Bindungen, für die das Christentum einsteht. Es ist eine ernste Krise, und man kann sich des Gefühls nicht erwehren, dass sie ungewöhnlich tief gehe und das innere Mark unseres Christseins gefährde.

Die Angriffe richten sich heute besonders gegen das Individuum. Die wirtschaftlichen und geistigen Wandlungen der letzten Jahrzehnte haben den einzelnen Christen und Katholiken in etwa aus der relativ grösseren Geborgenheit seines früher mehr traditionsgebundenen Lebens herausgelöst. Er ist mehr auf sich allein gestellt und darum mehr denn je den vorherrschenden anti-christlichen Strömungen ausgesetzt. Zudem wird er viel stärker umworben. Unsern Gegnern geht es dabei nicht mehr nur um eine äussere Beherrschung der Massen, sondern vor allem um die Gewinnung der Gesinnungen und Herzen, um die Erziehung eines jeden einzelnen zu ihren Idealen. Die richtig erfasste Idee treibt den Menschen zur Einsatzbereitschaft, sie trägt eine formende Gewalt in sich, die werbend, überzeugend und bestimmd auf die Geisteshaltung des Menschen einwirkt. Darauf ist die moderne Massenbeeinflussung abgestimmt. Ihr liegt ein sorgfältig ausgearbeitetes Erziehungsprogramm zugrunde, das überzeugte Anhänger gewinnen will, nicht gedankenlose Mitläufer, das Gefolgschaft erstrebt aus innerer Freiheit, nicht aus blosser Gewohnheit oder gar Zwang. Die modernen totalitären Staaten sind ein be redtes Zeugnis dafür: Sie sind „Erziehungsstaaten“, und sie wollen es sein. Aehnliche Bestrebungen jedoch finden wir überall, auch im wirtschaftlichen und weltanschaulichen Bereich. Heute geht der Ruf nach dem ganzen Menschen, der sich bewusst und frei, mit Ueberzeugung und Begeisterung einer Sache hingibt.

Der christlichen Verkündigung erwachsen damit neue Aufgaben. Unser Christentum ist vielfach leider mehr zu einer sozialen Gewöhnung denn zu einer Sache persönlicher Entscheidung geworden. Obwohl der Mensch ein soziales Wesen ist und gerade auch im religiösen Bereich der sozialen Hilfe bedarf, so muss dennoch gerade heute unser Ziel die Heranbildung selbstständiger, mündiger Charaktere sein. Der Katholik muss allein stehen können, muss innerlich so überzeugt sein von seinem Glauben, so gefestigt in seinem Urteil, und so bestimmt in seinen Gewissensentscheidungen, dass er aller gegenteiliger Beeinflussung zum

Trotz ohne äussere Stützen und fremde Hilfe seinen Mann stellen kann. Was wir heute brauchen ist kein Behütings- und Bewahrungs-katholizismus, sondern ein tätiger und rühiger Katholizismus der Bewährung.

Da drängt sich nun eine interessante Frage auf: Ist es etwa ein blosser Notbehelf, dass in der heutigen kirchlichen Lage der Einzelne wohl oder übel auf die Selbstverantwortung vor Gott für sein Tun und Lassen gestellt werden muss, oder ist diese Selbstverantwortung vielleicht in der christlichen Idee von Rechts wegen begründet? In diesem Zusammenhang ist ein Büchlein von grossem Interesse, das der bekannte religiöse Schriftsteller Otto Karrer kürzlich herausgebracht hat: „Die Freiheit des Christenmenschen in der katholischen Kirche.“¹⁾ Karrer erörtert darin grundlegende Fragen zum christlichen Erziehungs- und Persönlichkeitsideal, das, wie der Titel schon andeutet, vor allem die wahre Freiheit der Gotteskindschaft in sich begreift. Diese Freiheit der Kinder Gottes besagt, dass der Mensch gewillt und fähig ist, von seiner Willensfreiheit und Selbstbestimmung grundsätzlich nur den gottgemässen Gebrauch zu machen. Und nach Karrer schliesst dieses „Gottgemäss“ ein: Das Gottgewollte als Gegenstand, die Gottesliebe als Motiv, das göttliche Offenbarungswort, im Glauben umpfangen, als Wegweisung, die göttliche Gnade als innere Kraft zur Verwirklichung. Selbstbestimmung und Selbstgestaltung von innen heraus, vom alles beherrschenden Mittelpunkt des Glaubens her, ist demnach das Zeichen wahrer christlicher Geistesfreiheit. Der Mensch, der einen solchen Glauben hat, ist herangewachsen zur Mannesreife und Selbstständigkeit; er kann und muss in heiliger Selbstständigkeit; er kann und muss in heiliger Selbstverantwortung vor Gott sein eigenes Leben leben.

Gottes Wille nun tritt uns in seinen Geboten entgegen. In einem streng gebietenden „Du sollst“ und „Du sollst nicht“ stehen sie, Gehorsam heischend, wie mahnende Wegweiser an unserm Lebenspfad. Aber sie sind auch in uns, sind in unser Herz geschrieben. In der Stimme des Gewissens künden sie sich an, umkleidet mit der Hoheit innerer Wahrheit und unbedingter Verbindlichkeit. Es ist altchristliche Lehre, in der Verkündigung des hl. Paulus bereits aufs klarste formuliert, dass der Mensch im Gewissen die nächste und letzte Norm seines Handelns besitze. Gegen das Gewissen handeln, heisst sein besseres Selbst und seine innere Ueberzeugung vergewaltigen. Darum hat sich die Kirche unausgesetzt zum Satz ihres grössten Apostels bekannt, dass alles, was nicht aus Ueberzeugung geschieht, Sünde ist (Röm. 14. 23). Wenn wir etwas in unserm Leben zu be-

¹⁾ Erschienen bei Benzinger, Einsiedeln. 136 Seiten. Unsere Ausführungen schliessen sich eng an die Darlegungen Karrers an.

reuen haben, so nur dies, dass wir uns gegen das innere Licht verfehlten.

Für den gereiften Christen ergibt sich daher die Grundregel seines Lebens: Folge deinem Gewissen, nach deiner Ueberzeugung vor Gott, nach der inneren Wahrheit, wie du sie empfindest. Wir sehen sofort, dass dieses Ideal eine tiefgehende Bildung des Gewissens voraussetzt. Pius XI. umreisst einmal als Ziel der christlichen Erziehung, „das Gewissen der Gläubigen so zu formen, dass sie instand gesetzt werden, in den mannigfachen Situationen des privaten und öffentlichen Lebens die christliche Lösung der sich darbietenden Fragen zu finden.“ Um diese christliche Lösung im gegebenen Augenblick gleichsam intuitiv zu erfassen, muss das Gewissen gegründet sein auf dem unerschütterlichen Felsengrund des katholischen Dogmas, muss es sich bilden nach den Leitsätzen der christlichen Moral- und Sittenlehre, in denen uns der unabänderliche Wille Gottes entgegentritt. Hier heisst es sich beugen vor der Autorität der Kirche. Ihrer Lehrgewalt müssen wir uns fügen, ihrer Leitung gehorchen. Und doch, auch sie kann unser Gewissen nur bilden; sie kann Grundsätze lehren und Hilfen bereithalten, aber im konkreten Einzelfall müssen wir selbst die Entscheidung treffen. Letztlich ist jeder Einzelne auf sein persönliches sittliches Wollen aus dem Gewissen, aus der Selbstverantwortung vor Gott angewiesen. Es gibt Erziehung für den Unmündigen, und es gibt Beratungshilfe auch für den Gereiften, aber es gibt keine Stellvertretung im Gewissen.

Das ist Freiheit. Freiheit jedoch, die zutiefst im Gewissen begründet ist. Und die Gebote, die dem Gewissen Norm und Gesetz sein müssen? Sind sie nicht Bindungen, sogar Lasten, die unsere Freiheit aufheben oder doch beschneiden? Ja, das würden sie sein, wenn Freiheit Ungebundenheit bedeutete und Willkür. In Wirklichkeit jedoch besteht die Freiheit sogar in der Erfüllung dieser Gebote, so sehr, dass es ohne sie gar keine Freiheit gäbe. Pater Lippert, S.J., hat das einmal treffend veranschaulicht: „Wer gar noch jammert über diese Gebote und ihre Last, die ihm auferlegt ist, der gleicht einem Menschen, der über die Last der Füsse und der Hände jammert, die er trägt, der noch nicht weiss, dass ihm die Füsse und Hände Werkzeuge des Gehens und des Schaffens sind und nicht eine Last, die ihn niederdrückt.“ Die Gebote Gottes sind notwendig, weil sie Gesetze des Lebens sind. Es wäre eine Relativierung des Gotteswortes, wenn man sie lediglich als pädagogisches Mittel, als Probe für den menschlichen Gehorsam auffassen wollte. Ihre Beobachtung ist vielmehr Wachstum in der Herrlichkeit Gottes, bedeutet die Vollendung unseres Menschseins.

Doch die Wurzeln unserer christlichen Freiheit liegen noch tiefer. Durch Christus sind wir der göttlichen Natur teilhaftig geworden. Er brachte uns ein neues Leben, aber auch ein neues Gesetz, das der Kindheit und der Freiheit

der Söhne Gottes. Gottes Wille ist uns nun Gesetz unseres Ihm verwandten Lebens. Und darum bedeutet uns die Erfüllung des Dekalogs nicht mehr Knechtschaft, sondern Ja-Sagen zum göttlichen Leben in uns. Nun wird Gottes Wille unser Wille, der uns nicht mehr fremd, sondern gleichsam verwandt ist und darum innerlich beglückt. Ein edleres und wertvolleres Idealbild als die in der christlichen Persönlichkeit aufleuchtende Freiheit wird von keiner Philosophie und Weltanschauung je erdacht werden.

So verstanden ist der christliche Mensch in Wahrheit der freieste Mensch. In der Verwirklichung dieser seiner Freiheit wird er in steter, wenn auch zuweilen schmerzhafter Selbstmeisterung sich zur Höhe, zur wahrhaft Christo-ähnlichen Persönlichkeit emporarbeiten. Das ist darum die Aufgabe an uns selbst: Werde, der du bist!, der freieste und doch dabei demütig gehorsamste Mensch vor Gott. Wenn anti-christliche Kreise heute den bedingungslosen Einsatz der ganzen Person von ihren Anhängern fordern, wie viel mehr Recht hat da Christus auf des Christen Selbstthingabe. Und wenn ihr Erfolg zum Teil und vielleicht zum grossen Teil gerade darin begründet ist, dass sie an die Ueberzeugung und die innere Freiheit im Menschen appellieren, so können wir ihnen eine grössere Ueberzeugung und eine grössere innere Freiheit entgegenhalten. Das ist somit unsere Sendung an unsere Zeit, ihr die wahre Freiheit vorzuleben und so zur Ganzheit des katholischen Menschen vorzudringen, der sich bewusst und frei, mit Ueberzeugung und Begeisterung seiner Sache, der Sache Christi, hingibt.

GUSTAV VOSS, S.J.
St. Mary's. Kans.

Standespredigten.

NOCH lange nach Einbruch des Liberalismus vermochte sich in Deutschland der ständische Gedanke zu erhalten. Selbst im Jahre 1856 durfte der bekannte bayrische Theologe Anton Westermayer es wagen, seine „Bauernpredigten“ in einer dritten, verbesserten und vermehrten Auflage herauszugeben. Der Verfasser erklärt im Vorwort, warum er nicht den Titel Landvolk oder Volkspredigten gewählt habe. „Nun, ich nenne sie eben Bauernpredigten, weil ich sie vor Bauern gehalten habe, und dieser weit kürzer ist und weniger Umstände macht, als der Titel: 'Predigten für's Landvolk.'“ Volkspredigten wollte er sie nicht nennen, weil der Ausdruck Volk zu allgemein sei, während seine Predigten grösstenteils für das Bauernvolk speziell berechnet seien: Außerdem führt Westermayer an:

„In diesen Predigten nun wird von allem geredet, was im Bauernstande vorkommt und mit seinen Pflichten und Obliegenheiten in einer Beziehung steht. Die Freuden und Leiden, das Böse wie das Gute, das im Bauernstande zu treffen ist, findet seine Besprechung, und zwar nicht in einer allgemeinen, abstrakten Weise, wie

es so häufig geschieht, sondern so viel als möglich anschaulich. Beispiele, Geschichte und Gleichnisse, Schrift und Tradition werden zu Hilfe genommen, um dem Verstande und Herzen des Bauern, die gar häufig durch starke Vormauern verschanzt sind, beizukommen."

Wir andererseits haben uns so weit vom Ordo-Gedanken und Ständeprinzip entfernt, dass wir uns nur schwer zu entschliessen vermöchten, die Berechtigung von 'Bauernpredigten' anzuerkennen.

Wo bleibt die Kath. Aktion?

NICHT als eine Sache der Wenigen, einer Schar Auserwählter, ist die Kath. Aktion gedacht. Pius X. bereits erklärte, niemand sei von der Pflicht der Beteiligung an diesem grossen Werke ausgeschlossen. Es kann ja auch gar nicht anders sein, weil die kath. Aktion, die, wie derselbe Papst schreibt, alle Gebiete christlicher Kultur umfasst, die Mitarbeit aller fordert.

Angesichts der Gleichgültigkeit so vieler Katholiken gegenüber ihrer Verpflichtung, mitzuwirken an der Erfüllung der grossen, vor Augen liegenden Aufgaben, mögen an dieser Stelle gewisse Erklärungen unsres hl. Vaters Pius XII. über diesen Gegenstand aus jüngster Zeit eine Stelle finden. Pius XII. erklärte in einer Audienz:

„Die Grundlage der kath. Aktion bildet die Verpflichtung, niemals den Irrtümern des Laiizismus Konzessionen zu machen und an der Wiederherstellung der menschlichen Gesellschaft durch die restlose Befolgung des Evangeliums mitzuwirken. Ohne diese grundsätzliche Einstellung kann keine Tätigkeit wirklich fruchtbar sein. Von grösster Bedeutung ist das Studium und die Verbreitung des Katechismus. Die jungen Leute müssen den Katechismus kennen und verstehen: das ist die Grundlage jedes Apostolates. Wer wirklich an der Ausbreitung des Reiches Christi mitarbeiten will, muss nicht nur Hingabe und Eifer, sondern Opfergeist und christlichen Abtötungswillen besitzen. Man muss dies umso nachdrücklicher betonen, je weniger die moderne Welt sich darum zu bekümmern scheint. Mit besonderer Wärme mahnt der Papst die modernen jungen Mädchen, sich durch ein vollkommen reines Leben auszuzeichnen und auch der überlieferten Bescheidenheit treu zu bleiben. Es genügt nicht, christliche Mädchen für äussere Tätigkeiten zu begeistern; wo diese Tugend fehlt, kann die wahre Aufgabe nie recht erfüllt werden. Schliesslich unterstreicht der Papst die Notwendigkeit des eucharistischen Lebens und der Muttergottesverehrung. Das sind noch heute für junge Leute die besten Mittel, um Jesus Christus in den Seelen zu bewahren und auf die Umgebung ausstrahlen zu lassen. Jeder, der in der Kath. Aktion mitmachen will, soll diese weisen Lehren nie aus den Augen verlieren. Sie sind die ersten Programmpunkte jeder kath. Tätigkeit.“

Aus der Bücherwelt.

Dr. Michael Gatterer, S.J., *Die makellose Jungfrau.* 160 Seiten, kartoniert RM. 2.30.

Henriette Brey, *Maria schreitet durch die Welt.* 40 Seiten. 80 Pfg. Beide Büchlein erschienen bei Felizian Rauch, Innsbruck-Leipzig.

KATHOLISCH sein heisst marianisch sein. Es gehört zum Lebensgesetz der Kirche, dass aus ihrem Schoss der marianische Gedanke immer neue Blüten zeitige, um die Welt zu erfüllen mit neuer Liebe zur Gottesmutter. So freuen wir uns über neue Marienbücher wie über Zeichen neuen Lebens und Wirkens des Geistes Gottes in der Kirche.

Michael Gatterer behandelt theologisch tief, dabei mit inniger Herzlichkeit und Wärme, die Lehre der Kirche über Maria. Marias Stellung im Erlösungsplan, die Makellose, die Jungfrau, Maria und die Eucharistie — — das sind die Glaubenslehren, die der Verfasser bespricht. Ihm ist es nicht genug mit nur abstrakten Wahrheiten, sondern er will sie erfasst wissen als erzieherische Werte, die im alltäglichen Leben wirksam werden. Was er über Jungfräulichkeit sagt, ist für jeden, vor allem den Seelsorger, lesenswert, gleichfalls der Abschnitt über Marienverehrung und eucharistisches Leben. Packend und überzeugend geschrieben, ruft das Büchlein auf zur Marienliebe und -nachfolge.

Henriette Brey, die Dichterin, schenkt uns ein Büchlein, das nicht weniger lehrreich und erhebend ist. Es singt und jubelt von Marienlob. Doch nicht genug an ihren Worten, lässt die Dichterin auch andere sprechen, die vor ihr über Mariens Schönheit zu singen und sagen versucht haben. Darunter sind ergreifende Stimmen aus dem Protestantismus, in dem das Heimweh nach der Mutter nicht erlischt. So sind diese wenigen Seiten eine herzliche Einladung auch an die getrennten Brüder, doch heimzufinden zur Mutter. Uns aber wird das Büchlein froh machen, weil wir eine solche Mutter haben.

JOSEPH EDELMANN, S.J.

Der letzte des St. Louiser Dichterkreises, dem einst Männer wie der sel. Fr. Färber und die beiden Monsignori Holweck und Rothensteiner angehörten, liess zum Weihnachtsfest wieder von sich hören. Diesmal mit einem beschreibenden Gedicht, „Die Reise nach Bethlehem,” dem wir folgende Strophen entnehmen. Als Maria und Joseph ihres Weges zogen:

„Kein Lobgesang zum Himmel drang
Wie einst zu König Davids Zeit,
Der jubelnd vor der Arche sang,
Aus Feindes Frevlerhand befreit.
Des Herrn lebend'ge Arche kam
Auf keinem Königswagen,
Auf einem Lasttier, sanft und zahm,
Das süsse Bürde nie getragen.“

Der Verfasser, Rev. George Koob, ist Pfarrer der St. Marien-Gemeinde zu Bridgeton, bei St. Louis. Er sang sein Lied im Lärm des Krieges, während auf dem nahen grossen Flugfeld die Motoren summten und brummten.